

FRIENDLY ADVICE

**TO A
PATIENT:**

**AND
SPIRITUAL DIRECTIONS**

**FOR THE
UNINSTRUCTED.**



THE SOCIETY for Promoting Christian Knowledge has adopted this Treatise into the Number of those which they disperse, as properly calculated, for the Revival and Advancement of true Religion. It is sold singly at Six Pence stitched, or at Two Guineas an Hundred to such charitable Persons as are disposed to give them away. If wanted in Paste Boards for the Use of Patients in the Infirmeries, the Addition for binding them in such a Manner will be six Shillings each Hundred.

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AND

Spiritual DIRECTIONS

FOR THE

UNINSTRUCTED.

The *first*, calculated more particularly for the Use of the Sick belonging to the *Infirmaries*, as well the *Out-patients*, as Those *within the House*; but suitable in general to *every* sick Person.

The second, (which may be considered as a Kind of *Supplement*) equally proper for the Use of *Infirmary Patients*, and for the *Uninstructed* in all Conditions of Life.

By JAMES STONHOUSE, M.D.

*Physician to the County Infirmary at Northampton;
and formerly of St. John's College, Oxford.*

*Did not HE that made me, in the Womb, make him? and
did not ONE fashion us in the Womb? Job xxi. 15.*

Condescend to men of low Estate. Rom. xii. 16.

The EIGHTH EDITION enlarged.

L O N D O N :

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PREFATORY ADVERTISEMENT.

THE FRIENDLY ADVICE, and SPIRITUAL DIRECTIONS in this little Treatise will appear to the Reader something *foreign* to the peculiar Province of a PHYSICIAN:—Doubtless it is so; but the Experience of many Years in that Character, particularly in the COUNTY INFIRMARY at NORTHAMPTON, gave me too many sad Instances of the Want of other than *medical* Assurances. —The *Advice of the Physician*, how judiciously soever given, will in many Cases be fruitless, even where our Expectations are the most sanguine; and one Time or other, must necessarily become so in all: but whilst Reason is not wholly extinct, the *Offices of the Friend* may always be useful.

To limit our Affections and Regard for our Fellow Creatures to one particular Province, where they are capable of being beneficially extended, were we to set Christianity out of the Question, would, in *my* Opinion, debase even Humanity itself; and though a due Deference to the Publick inclines me thus to justify this Undertaking, yet every candid Reader will readily allow, that I need not make much Apology to others, for what my own Conscience assures me is a necessary Duty. — The frequent Opportunities of observing different

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and for the most Part uncultivated Minds, under those various Circumstances of Distress, which intitle them to Admission into a publick Infirmary, and especially my Conversation with Patients there in the Progress of their Distempers, and sometimes in the last Hours of their Lives, have furnished me with some particular Advantages for an Undertaking of this Nature; which, easy as it may seem, they who think and assert it to be so, will give, by that very Assertion, a sufficient Proof of their own Disqualifications for it.—It may be too often inconsiderately, and therefore unsuccessfully entered upon; but perhaps they who are best able to perform it, are the most sensible of its Difficulties.

It indeed requires no less Attention to a Variety of Circumstances, in order to restore Health and Soundness of *Mind*, than to the several Symptoms in order to cure the Diseases of the *Body*: for it is by no Means sufficient to say, I will talk to a Man in such or such a Manner, because he is *sick*, or in *Pain*.—The Nature of his Malady, the Course of Life, which in some Instances might occasion, or contribute towards it; the Tenderness, or Inflexibility of his *own* Nature; any Abuse or Defect, either of his Reason or Education; his Presumption or Obduracy; his Doubts or Despair; the various Degrees, Approaches, or Tendencies, towards either Extreme; with the Sense, Acknowledgement, or Disregard which he shews to Chastisements or Mercies; all these, I say, require very different Treatment.—Whosoever can justly hope to succeed, must not only have a distinguishing, and well disposed Mind, but be long conversant in these several Circumstances; he must also be habitually exercised in the Methods, and well furnished with the Arguments, and Texts, proper for Instruction, Exhortation, or Comfort.—These Reflections, which suggested the apparent Usefulness of some

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such Help as this, had *with me* the Force of an Obligation to attempt it, so far as is consistent with any *general Plan*, or Course of Directions. Still we are always to allow for the great Difference between what is wrote down, and methodized, and the casual unrestrained Freedom of a personal Conversation, together with such a prudential Use of Opportunities and Seasons, as will arise from Observations of the Patient's Disposition, indeed of his very Countenance.—From *these* a Judgment may be formed what Sort of Instructions will be most suitable, at that *particular* Time; and how far he is likely to reject, or to receive and profit by them.

After having *deliberately* weighed the Design, I communicated it to some WORTHY DIVINES, for whose Judgement I have a *great* Regard; and was confirmed in the Purpose I had formed by the Concurrence of *their* Opinion in its Favour, and by *their* urging me to proceed in the Execution of it, for these *obvious* Reasons among others, that nothing of this Kind had hitherto been published, and that a Person of my Profession might reasonably hope for some particular Attention; especially from those who have entertained a favourable Opinion of me, and were, or had been under my Care, as a Physician.—Conscious however of my own Insufficiency; the Importance of the Design; and the Advantages arising from their long Experience in the Exercise of their sacred Function, I solicited an Assistance, which they candidly and readily gave me. I most thankfully acknowledge those Obligations, and if I could have obtained Permission, I had done Honour to the Work, and to myself, by the Mention of their Names.—After this just Acknowledgement, it is incumbent upon me *solemnly* to declare, that all I have written is *entirely* agreeable to the Convictions of my own Conscience, as to the certain Evidence, and great Importance, of those Truths and Prin-

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etiples, which I have enforced and recommended : and I shall esteem myself peculiarly happy, if what I have here advanced may have its due Weight and Influence on the Minds of those who read it.

I am apprehensive that *two* Things may be particularly remarked in this little Treatise, which I very readily acknowledge, and hope they will not be thought a Reproach either to the Work or the Author of it.—*One* is, the small, or rather *no* Stress laid upon Points, which, however important they may seem to some, I am fully satisfied, are of very little Consequence, towards the GREAT END.*

* A very pious and eminent Prelate (*viz.* Dr. Fowler, Bishop of Gloucester) has made those divine, and comfortable Words of our blessed Saviour “*He that followeth me shall not walk in Darkness.*” John viii. 12.) the Motto of a Work intitled *the Design of Christianity*.—It was wrote on Purpose to settle the Minds of Christians by explaining in the clearest Manner what he apprehended to be true Christian Faith and Obedience ; and by shewing that the main and ultimate END of our Saviour’s Coming, and the grand Intention of his Gospel was to endue Men with inward, real, or true Holiness.—“*The Reader will have no Reason* (says the Bishop in his Preface) *to accuse me in this Treatise, either of starting, or troubling the World with, Controversies ; but he may on the contrary be fully assured that the right Explaining, and well Improving the Subject that is here handled, is the most effectual Course, which can be taken to put an End, not only to those Controversies, with which we are at this Day disturbed, but likewise to the pernicious Effects of all others.—What I write is intended to strike at the grand Cause of them : as they are to be imputed to nothing so much, as to the Ignorance of, or Non-attendance to, the Design of Christianity.*” We are told in the *Biographia Britannica*, that it was said of this Author by some, (and what is astonishing, by way of Contempt), that he was a *rational Preacher*. Probably it will be asserted by others (and without a Sneer) that He was a *rational Writer* too :—I shall make no Comment or Comparison in a Case, where two most amiable and truly religious Men have thought, and taught differently : But whoever reads a late Edition of Mr. MARSHAL ON SANCTIFICATION, would do well, to read with the same Attention Bishop FOWLER’S DESIGN OR CHRISTIANITY.—Let the Judgment on each be made by the Reader himself : My own I shall reserve, as it might possibly be an Inlet to Controversy ; in which I am determined never to engage.

A beautiful and correct Edition of the Bishop’s Book may be had of Mr. Rivington’s, in St. Paul’s Church-yard. Price 3s.

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of our blessed Saviour's Coming; viz. THE SALVATION OF MANKIND.—This Persuasion of Mind is to me a Preservative against all religious Doubts; the great Comfort of which, and the Hope that others may reap the same invaluable Benefit, make it necessary for me to explain myself more fully on this Subject.—The other is in a great Measure the Consequence of the former, that is to say, very favourable Thoughts, and Expressions towards those pious and sincere Christians, who differ in their Sentiments concerning the ceremonial Part of Religion, or any other Matters not expressly commanded, or clearly revealed in Scripture. This, if not the very Essence of Christian charity, ought, I am sure, to be inseparably connected with it. However so far as the two Points above-mentioned may be distinguished from each other, or afford Matter of Objection to this little Tract, I would beg leave to premise a few Words upon each Head.

First, As to *controverted* Matters, I freely own that my daily Use of the Scriptures, and my steady Attention to them, has greatly abated my Regard to Points not clearly revealed *there*, or manifestly deduced from *thence*; since many Opinions fiercely contended for on one Side, and opposed with the greatest Earnestness and Zeal on the other seem to me (after what has, I hope, been a careful and impartial Examination) rather different in *Appearance*, than in *Substance*, and upon the whole to be, as I have already observed, of very little Signification, or Use in our Way to Heaven. For these Reasons I have studiously avoided whatever might lead to any of those *Controversies*, which have so unhappily divided Christians of different Denominations. The Church of Christ would more illustriously display the Spirit, and conform to the Rules of its blessed Founder, were these less studied, or regarded.—I have too often seen the

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Understanding so darkened by Prejudice in Favour of precarious Systems, that the clearest, the most important and invariable Truths of holy Writ have been made to depend on such particular and doubtful Interpretations as might best conduce to the Support of those Notions.—A melancholy Proof that the Champions of Controversy labour not so much to form their Plan from Scripture, as to wrest Scripture for the Support of their Plan.

Our Divine Master himself has given us an infallible Rule for the Direction of our Judgement, in declaring, that “*the Tree is known by its Fruits,*” and he has taught us by his Apostle, that “*Faith worketh by Love.*”—A due Attention to *this* might certainly prevent a great Number of presumptuous Inquiries, and unnecessary, if not unmeaning, Distinctions. *Faith* may (alas! it will) afford Matter of Controversy: *Hope* will be differently founded; but *Charity* (declared the greatest and most important of the *three*) can admit of no Debate or Doubt; yet whilst Men enter into curious Researches *after*, and endless Disputes *about*, the *two* former, how often do they disregard, and entirely lose Sight of the *last*!—Thus perplexing their Minds, and souring their Tempers “*with vain Yanglings*” to the manifest Detriment of that *vital Holiness*, on which our Peace depends; which it is the *grand End* of the Gospel to promote; and which is the *only Proof* that Men actually *are* what they would be *thought*.

*To different Sects who all declare,
Lo! here is Christ, or Christ is there!*

*If real Proofs ye mean to give,
Show me as Christians how ye live.*

It is far from my Design to recommend the particular Tenets of this or that Set of Men, and I have therefore to the utmost of my Power avoided all Singularities of Expression; yet as scarcely any Thing

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Thing can be advanced, which *some* have not questioned, or made Matter of Dispute, I have referred to such Texts of Scripture, as appear to me evidently to speak the same Sentiments, that I might, as far as possible, be sheltered under their *sacred Authority* from that censorious and cavilling Disposition, by which some Men rather seek to distinguish *themselves*, than to serve the common Cause of Religion.

Now should any one imagine that the Disregard I have expressed to the distinguishing Tenets of particular Sects, or Bodies of Men, tends to introduce what are called *Latitudinarian Principles*, and that an Indifference towards *any* of those implies a Distrust or Contempt of *all*, I would answer, that an Attention to *those Fundamentals*, which the holy Scriptures clearly and necessarily require, and which "*the wayfaring Man may find*," joined with a due Submission to such Rules as the ecclesiastical or legal Governors of *any* Society shall prescribe with a View to *Decency and Order only*, will be so far from causing Unsteadiness or Doubt, that it is the strongest Preservative against unsettled Notions in Religion.— Whosoever firmly believes that every Thing necessary to Salvation is so clearly taught in the holy Scriptures, that "*He who runs may read*;" and that whatever remains obscure (See *Ecclef. iii. 21.*) after a diligent and attentive Search is rather *Matter of Curiosity*, than of Use (deeming as *such*, all disputable Points, wherein Christ and his Apostles have neither made any Decision, nor in express Words, and in the clearest Sense of those Words, required an Assent to those Points) *such a Person*, I say, will follow *St. Paul's* Advice in avoiding all curious, and unprofitable Questions, and maintain his Peace in the Midst of a Wrangling and contentious World.— *This* will be to *Him* the very Ground of Certainty, Satisfaction, and Security: It is indeed building upon a Rock

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Rock in such Manner as may defy the Storms of every loud, but impotent Controversy.

Secondly, As to the favourable Thoughts which I sincerely entertain, and openly profess towards those, whose Opinions are different from each other, or from my own, either relating to Ceremonies, or other Matters not expressly commanded, or clearly revealed in Scripture (by which I more particularly mean those Persons who in this Kingdom conform to our ecclesiastical Establishment, and those who dissent from it) I will only, in few Words, say that as such a candid Disposition in this State of Imperfection, appears to me a necessary and distinguishing Characteristick of Christianity, I hope I shall always retain it; and, “*if possible live peaceably with all Men.*”

I am known to be a Member of the Church of England, and think I have sufficient Reasons for my Adherence to it.—I look not for Perfection in any Thing of mere human Institution: I am not taught by Her to expect it in her own Institutions or Decisions. No!—Permit me to mention it to her Honour, that in her Articles “*She acknowledges the holy Scriptures to be the only Rule of Faith:—does not arrogate to herself Infallibility:—nor pronounces as hopeless, reprobate, and damned those who are not within her Pale.*” On these Principles is founded my invariable Attachment to the established Church; which whilst I profess in this publick Manner, I scruple not at the same Time to declare, that in good Will, Love, and Charity, I account myself, and desire to be esteemed the Fellow Member, and Brother of every real Christian; by which I would be understood to mean the candidly religious and

* See these charitable Sentiments recommended, and enforced by Bishop Taylor on the Liberty of Prophecy; (wherein he shews the Unreasonableness of prescribing to another Man's Faith) and by Dr. Watts in his ORTHODOXY, and CHARITY UNITED.—It is much to be wished that the first was abridged, and the latter more generally read.

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truly good of all Denominations.—I highly honour Piety and Virtue; and I most sincerely pity Enthusiasm, Error, and Prejudice, wheresoever they appear: but when I apprehend that these *concur*, as they too often do, in the *same* Person, I would no more incorporate myself with *such* in their publick Worship, than I would make them the Subject of my Scoffs and Ridicule.

These, on the maturest Deliberation and after long Observation on Men, Manners, and Things, are the settled Principles of my Heart; and as I was induced by the most charitable and friendly Motives as well to the Acknowledgement of my own religious Opinions, as to this Undertaking in general, I am inclined to hope my Reader will in the same Disposition most readily excuse whatsoever in Point of Judgement, or Impropriety of Expression, might admit of Censure; and that if he cannot altogether think in the same Manner with me, our Difference in Opinion may no ways lessen our good Will and Affection, but that he will candidly allow me the same Liberty of judging, which he has an undoubted Right to use for himself.

After all, if this publick Testimony of my *firm* Belief of CHRISTIANITY; the free Declaration of my own Sentiments; and my *compassionate* Regard to the immortal Souls of the *lowest* of my Fellow-Creatures, should expose me to any Degree of Contempt and Ridicule, in such an Age as *This*; where in Levity of Mind, and it's natural Consequence, Dissoluteness of Manners, are equally evident and deplorable, I shall not be very anxious as to the Event; being well satisfied in the Approbation of my own Conscience as to the Integrity and Benevolence of my Views; and referring myself to the Decision of that Day, *when the Secrets of all Hearts shall be manifested*, and our eternal States unalterably determined.

Northampton,

July 9, 1748.

VERSES to the AUTHOR,

By an anonymous Hand.

These were at first printed in the publick Papers of 1749; and are prefixed to this eighth Edition at particular Desire.

LONG had the Art of Healing been confin'd
To save the Shell, the Prison of the MIND:
Curious it view'd the tinctur'd Ducts of Bile;
And trac'd the silver Channels of the Chyle,
Pursu'd the purple Maze thro' ev'ry Vein,
The Nerves that vibrate, and the Glands that strain.
Hills, Vallies, Woods, and Springs were all explor'd,
The Sea was ransack'd, and the Earth was bor'd,
In vain!—The Body mould'ring to Decay
Will soon, or late return to native Clay!

Mean while Physicians all despair'd to find
An Art to purge, sustain, and heal the MIND:
Or else 'twas thought no Object of their Care,
Tho' form'd eternal Health or Pain to share.

Thy knowledge no such narrow Limits bound,
Thy Labours, STONHOUSE, take an ampler Round.
Your happier Skill, and sympathizing Heart
Contemplate, and repair the earthly Part;
Whilst with each Cordial heav'nly Balm you pour,
And calm the sickly, or the dying Hour.

* In searching for different Mines, and Minerals it is customary to bore the Earth; and some of the most efficacious Medicines are taken from thence; as Mercury, Sulphur, Steel, and Antimony.

You

You bid the Patient's Pray'r with Faith arise,
And breathe its grateful Incense to the Skies.
You urge the Saviour's all-atoning Blood;
And animate the Sinner to be good.
Humane, as learn'd, with other's Bliss you glow
Feel, sooth, deplore, and heal another's Woe.

Ardent while thus your Christian Efforts seek
Health for the Poor, and Comfort for the Weak;
Your Care for their immortal Welfare shewn,
With heighten'd Lustre shall augment your own.



To Dr. STONHOUSE, by a Clergyman on his Recovery from a very painful Illness; attended with great Dyection of Mind.

MY first, and fervent Thanks are due
To GOD all-gracious:—then to you:

Who under HIM with learned Care
Rais'd me from Sickness and Despair.

Great, and good Man! by Heaven blest,
You live in ev'ry Patient's Breast:

You spread Religion's sacred Flame;

You cheer the weak, the bad reclaim;

Confirm their Hopes, their Fears dispel;

And point where Peace, and Safety, dwell.

Thee for this WORK shall Thousands bless,

Read it on Beds of pale Distress:

And thank the providential Woe,

That brought them first thy Skill to know.

The heal'd Artificer, whose Hand

His Children's pressing Wants demand,

More useful made by Thee * shall come,

A double Blessing to his Home.

The well-ru'd Family shall prove

An happier House of Faith, and Love;

in teaching for different Minds

See Page 73.

as taken from these: as Mr-

any, supple, and Anatomy

*And own that all the Joys they share,
 Spring from thy Pen, and tender Care,
 If 'tis the friendly, noble Part
 To ease the keen corporeal Smart;
 'Tis sure a more exalting Praise
 The Sin-distemper'd Mind to raise;
 To meditate with godlike Flow
 A Cure of Soul, and Body too.*

*May thy humane ATTEMPT impart
 A kindred Zeal to ev'ry Heart!
 Oh! long belov'd, long honour'd live,
 Example to thy Brethren give;
 And let their prais'd Ambition be
 To act like * BOERHAAVE, and THEE.*

21 OC 62 CLERICUS.

* This is intended as a Reference to a very conspicuous, and exemplary Part of Dr. Boerhaave's Character; namely, that he did not think that the most reverential Acknowledgement, and most open Profession of his Religion, as a Christian, derogated in any Degree from his high Reputation, as a Physician.—It was his constant Rule to rise very early, and to spend about an Hour in secret Prayer, and in Meditation on some Part of the Scriptures.—This Rule He recommended to his intimate Friends as the best He could give them for their Preservation; judiciously observing, that the Health of the Body must, more or less, be dependant on the Tranquility of the Mind.

Being asked "how it was possible for Him, to undergo so much Fatigue in his Profession"? He replied, "I have habituated myself from my Infancy to Punctuality and Dispatch; and my Morning's Retirement gives me Spirits for the Day; and enables me to act as in the immediate Sight of GOD."—That GOD, to whose Bounty He attributed all his Abilities; to whose Grace He ascribed all his religious Attainments; by whose Providence he had long been directed, and supported in a Profession which engaged him in a necessary and constant Attention to the various Distresses, and Miseries of his Fellow Creatures; and to whose Will he was entirely resigned in every Circumstance which related to Himself, or others.—May the Example of this Eminent Man extend its Influence to his Admirers, and Followers! and whilst they pursue his medical Knowledge, may they aspire to that exalted Piety of which he was so admirable a Pattern!

See Boerhaave's Life, and likewise the Quotation from it in Page 56th of this Book.



FRIENDLY
ADVICE
TO A
PATIENT.

Introduction.



NE of our blessed Saviour's *Principal* Commandments is, "Thou shalt love thy Neighbour, as thyself;" — one of those on which, he tells us, *hang all the Law and the Prophets*. And as it is my constant and sincere Desire that every Neighbour, and especially every afflicted Neighbour, should be truly dear to me, I can confidently say, that the *Advice* I am now offering, proceeds from real *Love* to you, as a Fellow Creature, as a Fellow

* Matt. xxii. 39.

B

Christian,

2 *Friendly Advice to a Patient.*

Christian, and as one *now* in a Condition that intitles you to particular Compassion.

To be at once *Sick*, or *Lame*, and *Poor*, is an afflicting Circumstance indeed — and it ought certainly to dispose me, according to the Abilities God has given me, cheerfully to do my Part, as a Physician towards your Cure, as a Friend towards your Instruction, and as a Subscriber towards your Support. — But as Charity to the *Soul* is *unquestionably* the noblest of all Charities, I would especially attend to THAT; heartily wishing so to join the happy Purposes of a REFORMATORY with those of an INFIRMARY, as not only to restore your bodily Health, but *effectually* to promote your *spiritual* Welfare, and *eternal* Salvation.

“ For the Benefits of an *Infirmary* (as
“ hath been excellently observed by the
“ Reverend Dr. Grey, in his Sermon preached at the opening of this CHARITY)
“ are not confined to *Bodily* Pain and Sickness, but may extend themselves yet further, to the *spiritual* Maladies of those
“ who are under the Care of it. The ignorant *here* may be instructed, and the
“ Dissolute reclaimed, and the Dead in
“ Trespasses and Sins, through the *all powerful* Grace of God, be raised to the Life
“ of Righteousness. — The strict Regularity
“ to which the Patients are obliged, the
“ *spiritual*

Friendly Advice to a Patient. 3

“ *spiritual Assistance* which is charitably administered to them, the Aptness of Men’s Minds to receive *religious Impressions* in Time of Sickness and Distress, and the good *Improvement* that will be made of it, to the pressing *home* upon them their *everlasting* Concerns, whilst they are here in a *suffering* and *declining* Condition, ALL contribute to this happy Change. — And who is there, that feels not an *inward* Pleasure (a Pleasure that must *greatly overpay* his Liberality) when he reflects, that, by a *small* Benefaction, HE may be *happily instrumental*, not only to the prolonging of a MORTAL LIFE, but to the saving of an IMMORTAL SOUL.”

The Visits of a *Physician* to every particular Patient cannot be long, and much of the little Time he spends with each, must be employed in the Advice *peculiar* to his Profession. The Office of a *Friend* (and Friendship is a Duty we owe our Neighbour) will require more general, and not less important Advice. I would therefore gladly make up the Deficiency, by applying myself to you in *this* Manner, which enables me to speak to those whom I see not; — to those at the greatest Distance from me; — and perhaps may *continue* to speak when my Lips are silent in the Dust; for though I am not a MINISTER, I should scarcely think I deserved the Name of a CHRISTIAN,

4 *Friendly Advice to a Patient.*

if I was not willing, when proper Occasions offer, to instruct and comfort you, as *your* Circumstances and *my own* may permit; and not *you only*, but such others as may hereafter stand in need of the same charitable Assistance.

Suppose me then to sit down by the Bed's Side, and to address myself to you,

I. As a Person under the afflicting Hand of God;

II. As lodged in a Place where you are daily receiving many of his Mercies;

III. As surrounded with several instructive Objects and Circumstances, which, if it be not *your own* Fault, may be *very serviceable* to you.

SECTION I.

ADVICE to a PATIENT, *considering him as under the afflicting Hand of God.*

THE first necessary *Advice* will arise from the Consideration, that you are now under the afflicting Hand of God. — The Place in which this finds you, as a Patient, supposes Two *very grievous* Afflictions concur; *viz.* That you are under some Illness or unhappy Accident; and that you are so poor as not to be able, at your own Expence,

Friendly Advice to a Patient. 5

Expend, to procure *proper* Relief. — The Governors would not have admitted you, if they had not been persuaded this *was* your Case : and there would be so much Injustice and Wickedness in *deceiving* them into such a Persuasion, that I will not make any such Supposition, with regard to you.

*To regard God
as the Author
of Affliction.*

You are afflicted, and I hope you know your Afflictions come from the Hand of God. — You *must* know it, if you *believe* there is a God, and his Providence, which is so evident to the common Sense of Mankind, that, one would hope, none can so much as *question* it. — Now *if* you believe that God so far regards you as to send Afflictions (as you know too, that “ He does “ not afflict *willingly*, or grieve the Children “ of Men ^b”) you *must* believe, that He has *merciful Designs* in afflicting you ; — and that, as He is always *present* with you, so, He *observes* how the Affliction works upon your Mind ; as a *wise* Physician who has prescribed for a Patient, will attentively remark what Effects his Prescription have produced.

The Apostle expressly tells us, “ That “ God corrects us for *our* Profit, that we “ may be *Partakers* of his Holiness :.” — But that we *may* be so, ’tis necessary, as the wise Man speaks, “ in the Day of Adversity, to

^b Lamentat. iii. 23.

^c Heb. xii. 10.

6 *Friendly Advice to a Patient.*

“ consider ^{d.}” — My first *Advice* and Request to you therefore, is, that you would seriously consider what is the *present* State of your Soul, that so, you may the better apprehend the *particular Design* of our heavenly Father in thus chastising you.

*To examine
whether He
be a real
Christian.*

Let me intreat you to reflect, in the first Place, whether you have Reason to believe, that you are, or are not, a *real* Christian: — I take it for granted that you are *called* a Christian; — that you have been baptized; — and that you have not *expressly renounced* your Baptism; — that you have often attended some Place of Christian Worship; — and that you believe the Scriptures to be the Word of God.

But, certainly, this *alone* is not enough to prove you a *real* Christian, and to secure your Salvation: For if there be any Crimes in the World, that can draw down the Wrath of God, and expose a Man to the manifest Danger of eternal Damnation; such Crimes are too frequently found among some, who are baptized Persons, who sometimes attend public Worship, and don't deny the Truth of the Scriptures. — Are there not, among such,

*Whether he be
a profligate
Sinner.*

• Ecclesiast. vii. 14.

“ *Whore-*

Friendly Advice to a Patient.

7

"Whoremongers, Liars, — Adulterers,
"Thieves, Covetous, Drunkards, Revilers,
"Extortioners?" — Now the Scripture
expressly says, as to such wicked Persons,
That they shall not inherit the Kingdom of God;
and that the *abused* Name of a CHRISTIAN,
which they *presumptuously* retain, shall do
them no manner of Service^e: — Nor is
Profane Swearing and Sabbath - Breaking,
though persisted in by such Multitudes, less
destructive: For "the Wages of *these* Sins
"is (*eternal*) Death," and the Practice of
them a *sure* Sign of an irreligious Heart.

If you therefore find, in your own Con-
science, that you are such a Sinner; — that
you *profane* the Name of God; — that you
customarily break his Sabbaths (as if you
would force your Way through *that* Fence,
to a Thousand *other* Transgressions;) — that
you have lived in secret, or open Unclean-
ness; — that you allow yourself in Lying,
Stealing, Cheating, Covetousness, Drunken-
ness, Backbiting, or Injustice; — or in *any*
other evil Course, which you *know* to be
contrary to the Word of God and the De-

^e Rev. xxi. 8.

^f 1 Cor. vi. 9, 10.

^g Not every one that *saith* unto me, *Lord, Lord,*
shall enter into the Kingdom of Heaven; but he that
doeth the Will of my Father which is in Heaven,
Matt. vii. 21.

sign

8 *Friendly Advice to a Patient.*

sign of his Gospel ; you cannot doubt one Hour, nay, one Moment, about your State, — Whatever your *Notions* and *Pre-
tences*, and *Forms* of Religion may be, you are undoubtedly a *wicked* Person, under the *Displeasure* of God ; — and in *Danger* of everlasting Misery. — You have therefore *Reason* to think God lays this Affliction upon you, to rouse and awaken your Conscience ; — to shake you, as it were, out of this dead Sleep of Sin, that you may humble yourself before him ; lest *this Sickness* deliver you over to Death, and Death to that Judgment, by which you shall be cast into Hell.

*Or whether he
be not a mere
outside Christi-
an, destitute of
inward Reli-
gion.*

But I must in Faithfulness farther tell you, That though you be free from any such abominable Wickedness, as I have described above, you may nevertheless be a formal, lukewarm, and fruitless Professor of Christianity, — under the Guilt of numberless Sins, and in the Way to utter Ruin, — Undoubtedly you are so, if you have “ *no Fear of God before your Eyes* ¹ ;” — if you have “ *no Love to God* ¹ ;” — if you live “ *without God in the World* ^k ;” — if you have not been *used* to pray ; — and I will add, if you

¹ Psalm xxxvi. 1.

¹ John v. 42.

^k Ephes. ii. 12.

have

have not been used to pray ¹ *alone*, and have not been *sincere* and *earnest* with God in those Addresses to him; for indeed, we may bring the Matter to this short Issue. — It has often and justly been said, “ a Man “ may as well live without *Bread*, as a “ Christian without *Prayer*.” And merely to pronounce *Words* before God without any *inward* Meaning or *suitable* Affection is NOT really *Prayer*, whatever it may be called.

Nay, I must tell you farther, That though you may have felt *some* Awe of God upon your Heart, and though you may, in a *customary* and *formal* Manner, have prayed to him in Public, or in Private, or even with *some transient* Affection, yet you are not a *real* Christian, if you have not a *true Faith in Christ*; that is to say, if you have

¹ *When thou prayest, enter into thy Closet, &c. Matt. vi. 6.* The Word CLOSET, in our *English* Translation, signifies, in the ORIGINAL, *Closet, Chamber, Wardrobe, Warehouse, or any other separate Place*. — And Christ might probably use a Word of such Latitude, that none might plead, in Excuse for the Omision of *private* Prayer, the Want of so convenient an Apartment, as they could wish to retire into — I thought it necessary just to hint This, and to observe farther, That *every* Patient in a *Public* Infirmary may consider himself, when kneeling at his Bed side with his Curtains drawn around him, to be (scripturally speaking) in his Closet.

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not been made *thoroughly sensible* ^m, that you are a miserable Sinner, — that as all your Faculties are the Gift of God, and as the very best of your Actions are defective and imperfect, you cannot be justified before God by any Works of your own, — if you have not been fully convinced that you can be saved only through Christ, and obtain Pardon and Acceptance through the Merits of his Blood and Obedience, by which he procured for us the Offers of Grace, and all the Blessings of the new Covenant; — If you have not, I say, in *this* Persuasion, committed yourself to God through Christ the Almighty Saviour; with a sincere Desire to be holy *here*, in order to be happy *hereafter*; with an unfeigned Repentance for all your past Sins; and with an humble Resolution, that, by the Grace of God, you will reverence all his Commands; and labour, for the Time to come, to obey them.

If *such a Faith*, and Consciousness of your own Insufficiency be wanting, I must declare to you *again*, (though with much Concern) that your Hope is no other than *Presumption*; — and it would be great Treachery to God, and Cruelty to your Soul, should I flatter you in it; — But if you have indeed *thus* believed in the *Son of*

^m 1 John i. 8.

God;

Friendly Advice to a Patient. 11

God; — and if it be your *constant* Care to *act* accordingly; — if you *conscientiously* guard against all *known* Sin, and be *truly* sorry when you fall into any by *Infirmity* or *Surprise*; — and in such a Case, apply *immediately* to the *Mercy* of God, through the *Merits* of Christ, for your Pardon, with *renewed* Resolutions against Sin *for the future*, and *bearty* Desires, that God would preserve you from all Impiety; then *indeed* you are a *real* Christian: — And I should be sorry if any thing I have here written should give you one Moment's Distress.

Weigh the Matter therefore with the most impartial Attention; — for if this be not your Character, be assured you are an unpardoned Sinner; — you are under the Curse of God's Law; — and you must Believe, — Repent, — and be Reformed. — The *whole* Temper of your Heart, and the *whole* Course of your Life^a, must be changed, or you must perish for ever. — Take it not as resting on the Authority of a weak and fallible Mortal, but as the Decision of our Divine Master himself, *the faithful and the true Witness*, who has expressly said, and solemnly repeated it, “Except ye
“repent, ye shall all likewise perish^b”; —
“He that believeth not, is condemned already, and the Wrath of God abideth on

^a John iii. 3.

^b Luke xiii. 3.

him;

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“ repent, ye shall all likewise perish^o ; —
“ He that believeth not, is condemned al-
“ ready, and the Wrath of God abideth on

^a John iii. 3.

^o Luke xiii. 3.
him ;

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“ him ^p; and the Wicked shall go away
“ into ^q everlasting Punishment ^r.”

^p John iii. 18, 36.

^q Matt. xxv. 46.

^r Now upon the whole Matter; what can a *careless, debauched* Person say to these Things? Though he *sturdily* bears up *at present* against these Impressions, can he think, that he shall *always* be able to brave it out against God and his own Conscience? — Can he fancy, that he shall not (at least in the *last* Hours of his Life) condemn himself with *very dismal* Reflections on the Folly of his Sin, and the *terrible* Foreboding of its Punishment; as *many unthinking and unhappy* People have done before him? — And surely there cannot be a *more* dismal Condition, than for any one to see his short Life of Sin and Vanity *expiring*, and his eternal State of Torment *commencing*. — What an alarming and tremendous Thought is it, that *these* are but the small *Beginnings* of those infinite and unutterable Torments which *follow*!

Yet *very few* will take these *fair* Warnings in Time, while it is *yet* in their Power to avoid these fatal Consequences. — They *slight* Religion in their *Health* and *Prosperity*, though they cannot but *esteem* it in Time of *Danger* and *Death*.

What can we say to these Things? But that “Madness is *bound up* in the Hearts of these Men.” *Ecclesiast.* ix. 3. — It would otherwise be utterly unaccountable, that any reasonable Creature should reject the sweet and excellent Government of GOD, with the infinite *Privileges* and *Promises* thereof: and obstinately embrace the Tyranny of the *Devil*, with his everlasting Chains of Darknes.

See Page 55. of that *alarming* little Book, Dr. WOODWARD'S *Fair Warnings to a careless World* — in which he has collected the Sentiments of the *most eminent* Men, in their *serious*, or *dying* Hours.

If

Friendly Advice to a Patient.

13

*Serious Advice
to the Self Con-
victed.*

If your Heart condemn you on this Examination, I beseech you, in the Name of our Lord and Master Jesus Christ; — I intreat you, by the Mercies of God on *one* hand, and the Terrors of the Lord on the *other* — and by the *Worth* of your immortal Souls, that you immediately and earnestly supplicate the Almighty for *Pardon* and *Grace*, and that you make your Application to some whom you have *Reason* to believe are themselves acquainted with *vital* Religion, and especially to some pious *Clergyman*, whose tender Concern for Souls may make him *willing* to give you such Instruction and Assistance as you shall stand in need of, lest this Illness should end in Death, and Death in your *final* Condemnation, and *irrecoverable* Ruin.

In the mean Time, let me observe for your *Encouragement*, that there is Reason to hope a compassionate God intends to prevent it, by this *seasonable* Affliction; and that, as the Apostle says, *You are chastened, that you may not be condemned with the impenitent World*. — Improve these tender Moments; Improve the Advantages you now enjoy; and who can tell but it may appear, that you were brought into this *Infirmity*, that your Abode and Relief here might be a Means of bringing you to Heaven?

1 Cor. xi. 32.

C

I speak

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*Address to the
sincere Christi-
an.*

I speak this to you on a Supposition of your being under the Conviction either of a Profligate, or of a careless and lukewarm State of Life; but I would rather hope, that this little Piece may fall into the Hands of many who either by a happy Education from their Youth, or by a thorough Conviction of, and Departure from their Follies and Vices, are become acquainted with *real* Religion; and that I may address you, my Reader, as a Child of God, whom he chastises in special Love; as a "*Branch in Christ, which bears Fruit,*" and *which he purges and prunes,* with the "*sharp Knife of Affliction, that you may*" "*bring forth more Fruit*."

*To improve this
Retirement for
Self-Know-
ledge.*

In this Case, I would urge you *wisely* to improve the Opportunity of your present Retirement from the Labours of your Calling. — You have now vacant Days; — and, perhaps too, sleepless Nights, — spent in Silence on a Bed of Sickness, or of Pain. — Use these *tedious, but precious* Hours in examining your own Heart, — in *searching and trying your Ways*", that you may learn the special Design of Providence in this Dispensation; — that you may recollect what Duties you have been most accustomed to neglect in the Place and Relation

* John xv. 2.

* Lamentat. iii. 40.

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in which you are fixed, and what Temptations have been most ready to prevail upon you, and, in some *lamented* Instances, to draw you aside from Him, whose Goodness, Forbearance and Mercy, you had so often experienced.

Lift up your Heart to God, from time to time; and say Humbly whilst you are *bearing* his *Chastisement*, "Shew me "wherefore thou contendest "with me". — What I know not, teach "thou me, and wherein I have done Iniquity, may I do so no more?" — Yield yourself with a true *filial* Submission to the Rod of your heavenly *Father*: — Bear it patiently²; — Bear it thankfully: —

Let

² Job x. 2.

³ Job xxxiv. 32.

The common Language of ignorant, and indeliberate Minds, which we daily hear is of this Kind "I must bear the Pain; or I must submit to the Affliction which I now lie under, because I cannot help it." — "I know there is no Remedy, and therefore I must strive to bear it as well as I can." — A Heathen might say all this, and more; but it is by no means the Voice of a *Christian*, or a Proof of that Resignation to the Will of God, and Submission to his *fatherly* Corrections, which becomes the Duty of every good Man under such Circumstances. — Those who love God will obey him, not because they *must*, but because they think it *right*; well knowing the friendly Intentions of the Almighty Parent in thus afflicting them; and that

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Let Thoughts of most unfeigned *Love* to him, as your *Father*, mingle themselves with all you suffer from his Hand; — and labour earnestly, that whether the Health of your *Body* be recovered, or continue to decline more and more, the Health of your *Mind* may be greatly promoted, by this Course of Discipline, and by every Day of it.

The Particulars here advised will suit you as a Person under the *afflicting* Hand of God; and would in the main equally suit you, if you lay upon your *own* Bed, in your *own* Chamber, and had the requisite Supports and Assistances ministered to you, at your *own* Expence. But let it be remembered that I am now speaking to you as a *Patient in an Infirmary*: — A Place where, as I have hinted to you already, you are surrounded with many Mercies, and with many Objects and Circumstances, which, if it be not your own Fault, may carry along with them *particular* Instruction.

It is as much for their *spiritual* Welfare, as taking a Medicine by the Direction of a judicious Physician would be for their *Bodily* Health. — The Language therefore of the *real Christian* is

“Speak, Lord, and I will *cheerfully* obey.

“Strike, Lord, and I will *patiently* bear.

S E C T.

SECTION II.

ADVICE to a Patient, considering Him
as in a Place where He is daily receiving
many Mercies.

Several Mercies enumerated. YOU are in a Place where you are surrounded with many *Mercies*, for which, therefore, you ought to be *very thankful*; — thankful to *God*, as well as to your *human Benefactors*. — You have convenient Lodging, and this is a great Mercy; — an easy warm Bed, — a good *House* around you, to shelter you from the Inclemency of the Weather, which makes Distempers in a *Cottage*, at some Seasons of the Year, much more dangerous and painful than they would otherwise be. — You have Attendants to wait upon you, as your Necessities require, Night and Day. — You have Food sufficient and proper, — such as may comfort and support Nature, without feeding your Distemper. — And then you have the *most suitable* Medicines, in their *greatest* Perfection, prescribed by *Physicians*, judged (by those who have consigned this Office to them) to be of *approved* Skill and Experience. — Such Persons cannot be under the *least* Temptation to overload you with them; a

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Circumstance which is of no *small* Importance.

— These Gentlemen visit you at proper Seasons: and are ready to attend you at *any* Time, if an *extraordinary* Circumstance in your Case should make it necessary.

If you are wounded, or under the Agony of a broken Bone, or in other Circumstances, that require the important Aid of *SURGEONS*, Persons selected from many others of that useful and necessary Profession are ready to attend you with their Assistance; — which would else, perhaps, have been so expensive to you, that you might have been ruined by *procuring* it, or perished for *want* of it. — So that, upon the Whole, there are *few* even of your *Benefactors*, who in the Time of their Sickness can procure equal Advantages for their Comfort and Recovery. — And the Government and Regulations under which you are, may be much more than an Equivalent for any other Advantages which in superior Circumstances, they may enjoy, if they have not a great deal of *Command* over themselves, and do not fall into *very faithful* Hands.

*Thankfulness
advised.*

Now have you not *abundant* Reason to be thankful to *THEM*, and, *above all*, to *GOD*, for these good Things, and for that happy State, into which, amidst all your Afflictions, you are brought? — I say, above all, to *GOD*, because 'tis *He* gives *Them* a
Power

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Power to help you, and a *Will* to do it. —

'Tis HE that encourages Them to go on from Year to Year, with renewed Expence, and to take such *frequent* Trouble in Attendance, as many of them do, on no other Consideration than that of doing *you* Good.

Methinks, *in this* View, you should be praising God *every* Day, and *every* Day intreating that his Blessing may abundantly rest upon those whom HE has made, *in this Instance*, the Instruments of his Goodness to you. — And indeed you should be very thankful to Him, not only on *your own* Account, but that of *others*. Poor as you are, I could earnestly wish that you might be rich in the Grace of Christian Charity; and if you *are* so, you will be concerned for *others* as well as *yourself*. — You will rejoice, and be thankful for the Relief which every Patient in the INFIRMARY, or belonging to it, receives by this useful FOUNDATION; — it will delight and comfort you to think how many such Houses of Mercy there are in our Nation, how many Thousands have been already relieved and recovered by means of them; — and what a Probability there is, that in future Times they may be more *numerous*, and more *useful* too, by gaining Experience in the ART of DOING GOOD; — and your opening Heart (if it be formed *aright*) will rejoice in the Prospect of Relief and Comfort to those that are yet unborn.

If

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Gratitude advised.

If you have any Spark of Gratitude to God, for your own Share in this merciful Provision, you will also be enquiring what *Return* you should make.—And shall I tell you plainly what will be the *most acceptable* Return that it is possible for you *immediately* to make?—The Answer is easy:—Truly, the most acceptable thing both to God and Man, which you can do in your *present* Circumstances, is to endeavour to *improve*, as much as possible,

Gratitude best expressed by cultivating all Advantages;

fible, all the Advantages which you here enjoy both for *Body* and *Soul*.—We wish your Good and Happiness, and, as we may presume to express it, the blessed God wishes it,—and will behold with Pleasure, your wise and diligent Care of yourselves.—Do not therefore, as some *foolishly* do, neglect this Opportunity, and so disappoint the charitable Designs and Efforts of your *best* Friends.

both for recovery,

It is the less necessary for me to urge you to make the most of the Advantages you enjoy, for the *Recovery* of your Health, not only as it may be reasonably supposed you *will* do it, but as, according to the Rules of such Places as these, any great and visible Irregularity will not be endured:—Yet there are little *mischievous* Artifices which some Patients will practise, and which may now and then

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then pass undiscovered;—especially to procure Things which are improper for them to eat or drink, which you ought to make a *Conscience* of avoiding; for as it would be hurting *yourselves*, and perplexing your *Physician*, so it would be grossly abusing the Charity you have sought to partake of, either to neglect what you are appointed to do, or to do that, which out of a tender Regard to your Benefit, and that of others, is forbidden.

and for Religion. But what I have chiefly in view now is, to urge you to a diligent Care in improving every Opportunity for the Benefit of your Souls; which (whatsoever the Degree may be) are unquestionably more or less distempered; and, being of infinitely greater Value than your *Bodies*, demand that Sovereign and necessary Cure, which Religion alone can afford.

But as there are Men, who are inclined (though surely through *Ignorance*, for I cannot in Charity suppose any other Cause) to think themselves in no Danger, nor their Souls at all distempered, their Insensibility, not less dangerous to the Mind, than a mortified Limb to the Body, requires a peculiar Treatment. Those I mean whose Conscience is quiet and easy on a false Foundation; and whose Language, even on the Verge of Eternity, is of this Kind. “I have done no Harm—I have
“ wronged

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“ wronged No-body—I am as good as the
 “ rest of my Neighbours—I am no more
 “ afraid to die than other People.”—And to
 such as these, who know not the Corrupti-
 ons of their own Nature, ~~and~~ their immense
 Distance from their most Holy Creator, ~~or~~
 their Need of a Saviour, I am now addressing my-
 self; to awaken in them, if possible, a tho-
 rough Sense of their own *Vileness*: and as this
 Expression is warranted by Scripture (see *Job* xl.
 4.) it can admit of no just Exception—nor
 will any I hope, on such an Occasion as this,
 think what follows it too harsh, or too se-
 vere,—for whatever be the Appearance of
 Severity, I must assure the Reader, that such
 Passages, where-ever they occur, are extorted
 by the *most compassionate* and *zealous* Concern
 for his eternal Welfare.—Would it not be
 greater Cruelty to conceal the deplorable
 Misery of your spiritual Condition, than to
 forbear the Use of a *needful* Remedy, because
 it may be *loathsome* to the Taste? Or to neg-
 lect a *necessary* Incision, because it may be
painful to the Flesh?—I must remind you
 therefore, that an inspired Writer speaks not
 of *this* or *that* notorious Sinner, but of every
 Man, when placed in the immediate Sight
 and Presence of God, as appearing “ abomi-
 “ nable and filthy.” (See *Job* xv. 16.) And to
 make you *more sensible* of this, with which
 the Generality of Mankind seem *so very little*
 affected, I must intreat you, that you would
 imagine

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imagine yourself called BY NAME into the Presence of our GREAT JUDGE.—Suppose that you saw him seated upon his Tribunal, in all the Pomp, Majesty, and Terror, in which HE will be manifested at the LAST and DECISIVE DAY.—Imagine, that while all the World was in *Flames* around you, and the Pit of eternal Destruction opened its Mouth to swallow up those miserable Creatures, whom *Divine Justice* should doom to it, God should charge home upon you the Guilt of every Sin, that from the *first* Day in which you were capable of an actual Violation of *his* Law, even to the *present Moment*, you have committed, in every *Place, Circumstance, and Relation of Life*; and should add to the Account,—ALL the Means of Grace which you have neglected, or used without Advantage, *viz.* attending on Sermons without Edification;—on Sacraments without Faith and Repentance;—praying without Attention;—confessing without Remorse;—hearing the Terrors of the Law without being alarmed;—the comfortable Proposals of the Gospel without embracing them:—ALL the *Gifts and Talents*, which he entrusted you with, and which you have not duly improved, or probably perverted into Occasions of Mischief.—Imagine Him to reckon with you for every forgotten Mercy he has bestowed upon you, through so many Years of Prosperity and Comfort

3

with

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with which you have been blessed; and for the *needful* Afflictions which, in his fatherly Wisdom, he has seen fit to appoint, and by which you have not been *bumbled* in a becoming Manner:—For every Conviction of your own Conscience, and Motion of *his Spirit*, which you have not seconded, nay, which you have resisted and overborn.—For ALL the *Vanity, Pride, and Licentiousness* of your Thoughts;—for all your lascivious, passionate and slanderous, yea, “*all your idle Words,*” (MATT. xii. 36.) by which is meant, every Part of your Conversation, that has an evil Tendency or Effect either designed, or naturally resulting from it;—and all this too in *Comparison* with what He knew you *might* have been, and *might* have done for his Service, with the Capacities and Opportunities which he has given you:—*In Comparison* too with the *many better* Purposes you have formed, and *solemn* Resolutions and Vows which you have made and broken:—And *then* let *your own* Heart answer, whether you would *dare* to stand the Consequences of such an Examination and Account as *this*:—Or whether all your *towering* Confidence would not be blasted by the CURSE denounced “*against EVERY ONE that continueth not in ALL Things, which are written in the Book of the LAW, to do them.*” Galat. iii. 10.

Call

Friendly Advice to a Patient. 25

Call up all these *awful* Representations at once, — and, in full View of them *all*, let *Conscience* answer, whether before *that* Tribunal you would *presume* to say, “ Judge me, O Lord, by *my own* Virtue and Duties : I am the Man who have *completely* “ obeyed all thy Commandments.” — Nay, would you *venture* to say, “ Judge me, O “ Lord, by the *best* Month, or Week, or “ Day, as it appears to thy ALL-PENETRA- “ TING Eye, and stands in Comparison “ with thy PERFECT Law.” — Or would you not much rather choose to cast yourself (without *any* Exception for the *best* of your Days or Duties) upon the overflowing MERCY of God and the MERITS of the Lord Jesus Christ, our compassionate Redeemer ? And if you intend to make *THAT* your Refuge and your PLEA at the Bar of God ; prepare yourself for it, not only by disclaiming all Pretences to *Merit of your own* ; not only by acknowledging yourself an unprofitable Servant (because far beyond this must the best and holiest of the Sons of *Adam* appear wanting, if weighed in the strict Balance of God’s Justice) but by the most humble and sincere Acknowledgement of your own Corruption, and wretched State. Fly to this, *your only Plea*, instantly, and as an Act of the Almighty’s Grace, plead it solemnly, plead it continually,

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nually. — Are you at a Loss for a *Form*? — Lo! a short but most important Addition to that of the Publican (see Luke xviii. 13.) may well be the first “ God be merciful to me a Sinner, for the Sake, and through the Merits of my only Saviour and Redeemer Jesus Christ!” — Great and very prevailing is the natural Eloquence of a truly broken and contrite Heart, howsoever conceived or expressed; but you will find sufficient Helps from the Books of Devotion herein recommended, (see Page 52) and by the Grace of God, may daily stand in less need of them. — Still rest continually *upon your Plea*, and fly to it *immediately*. — God only knows, how *few* the Moments may be in which you will have *Room* to plead it, before you are called to *Judgement*: — To that Judgement which will teach the *baughtiest* Sinner, what a “ fearful Thing it is to fall into the Hands of the Living God *.” “ And compel him to cry to the Mountains to fall upon him, and the Rocks to cover him,” “ from that far more dreadful Sentence, “ DEPART from me ye cursed into Everlasting Fire.”

I would only add here, in order to prevent *Mistakes*, that this deep Humiliation, and solemn Application to the Mercy of God, through Christ, is appointed by HIM, not *merely* for *itself*, but on account of the *powerful Efficacy* which he, who discerns our

* Heb. x. 31.

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inmost Frame, knew it would have to subdue the DOMINION of Sin in our Hearts, and to animate us to the PRACTICE of universal Righteousness, and true Holiness; (that Divine PRINCIPLE) without the sincere Prevalency of which "no Man shall see the " Lord *." Holiness the great End of the GOSPEL as well as the LAW; — to produce and advance which, his Grace has been revealed and imparted to us.

Now in this Infirmary, besides the Objects with which you are surrounded, (but this I reserve as an Article by itself) I may reckon the more frequent Opportunities you will have of hearing or reading the Scripture, and of attending Prayers, Sermons, and Sacraments, and conversing with some *spiritual Guide*. — If all these be duly improved, you may have Reason to bless God for every one of them.

Reading. You have Bibles in each Ward; oh! let them not lie neglected. If you are able to do it, read them yourself, or else get another to read them to you; but daily, one way or other, keep up an Acquaintance with the Contents of that Divine Book, as you have Opportunity, and the State of your Health will permit: — Above all be mindful to read

* Heb. xii. 14.

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such Portions of Scripture, as are most suitable to *your own* Case; and lest you should be at a Loss where to find proper Passages, I have pointed out the following, as particularly fit for the Perusal and most serious Consideration of sick Persons, especially those in an Infirmary, — and *before* you begin to read them, always make use of the Prayer for this Purpose, and the occasional Ejaculations *while* Reading, as mentioned (Page 99.) in the SUPPLEMENT.

The Book of *Job*.

Psalms VI.

XXII.

XXX.

XXXII.

XXXIV.

XXXVIII.

XLI.

XLIX.

L.

LI.

LXXI.

LXXIII.

LXXVII.

LXXXVIII.

XC.

CH.

CHII.

CVII.

CXVI.

CXXX.

Psalms CXXXIX.

CXLV.

Ecclesiastes XII.

Isaiab XXV.

XXVI.

LIII.

Jeremiab II.

III.

XXXI.

The Book of *Lamentations*.

Hosea VI.

XIV.

Micah VII.

Matthew XXV.

XXVI.

XXVII.

Romans V.

VIII.

XII.

I Corinth.

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1 Corinth. XV.	James I.
2 Corinth. IV.	1 Peter I.
V.	III.
XI.	IV.
Ephesians V.	2 Peter III.
VI.	1 John I.
Philippians I.	II.
III.	III.
1 Thessalon. I. v.	Revelat. II.
Hebrews XI.	III.
XII.	XXI.
XIII.	XXII.

To apply and profit by these Chapters, will demand the same Care and Attention on your Parts; as was required on mine to collect them; and that I can assure you was not a little. — Let me therefore intreat you by no means to pass over them with Disregard, or Indifference. — They are of the utmost Importance to you : Consider them as such. — Pause upon them : — Take some weighty and comfortable Verse to lay up in your Memory, that you may MEDITATE upon it by Night as well as by Day. — The TEXTS of Scripture, that, in several Infirmaryes, are written on the Walls, in the respective Wards, may, by the Blessing of God, be very useful, if thus seriously read, and reflected upon.

But besides your principal and constant Instructor the BIBLE, you will stand in

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need of other pious Books, the judicious Choice of which, is a Matter of much greater Consequence, than Persons of your Education can be supposed to apprehend. You will therefore find before the SUPPLEMENT [See Page 52] a Direction to such as are thought most useful under your Circumstances. Some of these may either belong to you, or else you may have an Opportunity of borrowing. — Excellent Instructions are to be drawn from any of them, and when from the short Characters given of each, you have chosen and obtained such as you apprehend may best supply your Wants, let me intreat you to make frequent Use of them. — Particularly remember that Books, which contain *Forms of Prayer* (such as Bishop *Gibson* on Family Devotion, and *Jenks's* Devotions) are not to be put away, or disregarded as soon as you have repeated the Words, which you find there; nor are you to conclude, that in so doing, you have had the *whole* Use and Benefit intended for them. — By no Means. — You are to study them carefully; to acquaint yourself with the true Sense and Meaning of every Expression; to understand clearly what you ask, or what you utter, and why? — This must be the Employment of your Mind, and will require great Attention both *before*, and *after* your Knees and Lips have been employed in their inferior Offices.

'Tis

'Tis true, if you are confined to your Bed, by any *acute* Illness, that requires *Rest*, and will not admit of *attentive* Thoughts, Reading must be impracticable. — But there are so many Patients in *other* Circumstances, that I thought this Advice very proper for them, especially as the *inactive* State in which they are forced to be, may be a Means of contracting an *Habit* of Idleness, if they be not directed to some useful sedentary Employment; and if a Number be capable of sitting to any Kind of Work together, (which is often the Case) then one, who can read *well*, may read to the rest, without disturbing others; all which may be left to the Judgment of the MATRON; and it may, by the Blessing of God, turn out to a good Account.

Prayers. You will hear *Prayers*, suited to the Generality of Patients, read in your Wards several Times in a Week. — Attend to them *diligently*; — endeavour to *understand* them; for which Purpose, as the written *Copy* of them is always left in the Wards, it will not be amiss to ask Leave to read or transcribe them when first admitted, that you may enter more fully into their Meaning; and if you meet with any Thing, which you are neither able to understand of yourself; nor your Fellow Patients *thoroughly* to explain, you should jointly request an Explanation of them from the

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the MINISTER. — And when Prayers are read by *him*, or by *any other* appointed to read them in his Absence, endeavour to keep your Mind *attentive* to every Sentence; — always remembering, that whatever Prayers you may *hear*, or even *speak*, they are not *your* Prayers, unless they express the real Sentiments of *your own* Soul before that God, *who searches all Hearts, and tries the Reins of the Children of Men*; — and is greatly displeased with those *who draw nigh unto him with their Mouth*, and honour him with their Lips, *while their Hearts are far from him*. Such Pretences to Prayer are an Abomination to the Lord.

If the particular Method of public Worship *here* should be something different from what you have been accustomed to, don't allow yourself to make Exceptions and find Fault; but be thankful for the Advantages you have, and make the *best* Use of them.

— Such Places as these are not proper Scenes for *Disputes* about Religion, nor are the Days of Affliction proper *Seasons* for them.

The *Faith* of all *real* Christians is, in the main, *one*, as to the grand Articles of it. — The Blessings, which we ask of God are, in the main the same; *viz.* That He would pardon our Sins, — and cleanse our Hearts

* Matt. xv. 8.

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by his Holy Spirit, — and enable us to live by *Faith* in *Christ*, and in Love to God, and one another, *soberly, religiously, and godly*^b; and so to improve all our Enjoyments and Afflictions, that we may *all* be *fit* for Heaven, and at last may *all* meet there,

These are Sentiments to which every good Man can put his *heart* AMEN; and he ought never to *with-hold* it, when he has an Opportunity of joining in such Petitions as express the *very Vitals* of Religion.

Sermons.

If Sermons be preached in the INFIRMARY (as it may reasonably be supposed they *often* will) observe especially what is most suitable to *your own* Case, lift up your Heart to God for a Blessing before the Discourse begins, and when it is ended; — and, if you have an Opportunity of conversing with other Patients, be ready to *talk* over what you have heard, in an *humble, thankful* manner, that you may get Good by it, and retain any serious Impressions that have been made.

Sacrament.

As for the Sacrament of the Lord's Supper, it is no doubt a useful and excellent Ordinance, admirably fitted to administer Consolation and Establishment to Christians under all their Trials; — to awaken their Graces, — and to confirm their good Resolutions, by re-

^b Titus ii. 12,

minding

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minding them of the *Atonement* of Christ, and by representing his dying Love.

But I beseech and charge you, that you do not attend the Sacrament in a careless manner, or as if you thought it would work like a *Charm*, and that the *external* Performance of that Action would be of any Significance to your Salvation, unless it is attended with a *lively Faith* ^c in CHRIST, *unfeigned* Repentance for all your Sins, and *sincere* Purposes of *better* Obedience. — On these Principles you are to regard it.

As a REMEMBRANCE of the Death of Christ: — particularly his Sufferings in his Character — in his Body — in his Soul — for your Sake.

As a SEAL of the Covenant, which is confirmed in this holy Solemnity, and by which all true Believers are intitled to many Blessings; — particularly Pardon of Sin — Assistance of the Holy Spirit — and eternal Life.

As a BADGE of your Christian Love ^d to all your Brethren in Christ, however they may be distinguished from each other in their different Forms of Professions, or Ranks in Life: particularly acknowledging yourselves in the most solemn Manner to be the Children of one Almighty Father — Redeemed by one Sa-

^c Heb. iv. 2.

^d John xiii. 35.

viour — and Heirs of one and the same immortal Glory.

Reflect upon these Ends and Purposes, that you may see how far you *desire* to comply with them; — Examine yourself as to the Truth of Religion, in your Heart, — and your Advance or Decline in it. — Meditate upon the DEATH of CHRIST; — read those Portions of Scriptures which describe his *Sufferings*; — or especially refer to them, — and join to these the Assistance of the best human Writers, that may fall in your way*; — but, above all, endeavour to bring along with you, to the Table of the Lord, that HUMILITY and FAITH; — that LOVE and DEVOTION, which may make your Attendance acceptable to Christ, and useful to yourself.

And when you *have* received the Communion, endeavour to carry it in your *Memory* and *Heart* CONTINUALLY, and bear your Afflictions like one that has seen the Representation of a suffering Saviour; — that has received such Favours from him, — and lies under such *great* and *solemn* Obligations to serve him all your Life long.

* See particularly *Matt.* xxvi, xxvii. *Mark* xv. *Luke* xxii, xxiii. *John* xviii, xix.

* See Dr. Wilson (the late Bishop of *Man*) on the Lord's Supper; or *Henry's* Communicant's Companion.

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Use of a spiritual Guide. At such Times especially (though not at these Times only) it will be your great

Wisdom to make use of the Opportunity you may have for conversing with some *spiritual Guide*. — The Minister who officiates, if he be that *worthy* Man, whom I hope you will *always* find him, will not look upon you with Indifference, or be less solicitous about your eternal State, because you are *Poor*, well knowing that every Soul is equally valuable in the Sight of its Creator, and that there is “*One Thing needful*” in every Station of Life from the highest to the lowest.

That done, the Poorest can no Wants endure,

But *that not done*, the Richest must be Poor.

Nay more, such a Minister will not content himself with reading the FORMS of PRAYER, or going through OTHER OUTWARD Parts of Worship; but he will be *glad* to converse with every Person of the *Infirmity*, as Necessity may require, and his other Engagements permit. — It will be the very Joy of his Heart, to see that you are impressed with the Hand of God, *while it is smiting you*^f, and that you will give him an Opportunity of

^f 1 Sam. xxvi. 10.

contributing to your Improvements in Divine Knowledge, and Christian Piety.—He will gladly *deny* himself in some agreeable Visits abroad, or *entertaining* Studies at home, that he may, by this humble Office of Christian Charity, contribute to the Glory of God, and the Salvation of a Soul, which is to exist for ever.

And, besides the assistance you may receive from him, who is so kind as to give you his STATED Attendance, OCCASIONAL Access will not be denied to the Minister of your own Parish or Congregation*, who if he be within Reach, and understand his own Duty and Interest, will be glad of an Opportunity of visiting you, and conversing seriously with you.—He will even bless God *with all his Heart* for it, both as it may be a Means of present Service, and may open a Prospect, in case you should recover, of his greater Usefulness to you in the Course of his future Ministry.—And consequently will farther establish his Title to that invaluable Promise, and that distinguished Reward, “They that turn many to Righteousness shall shine like the Stars in the Firmament.” *Dan. xii. 3.*

* Care is taken, that Patients of ALL PERSUASIONS may be so disposed, as to be attended in the Manner they desire. See *Northampton Infirmary Statutes*, Page 46.

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Make use of this happy Concurrence of Circumstances.—Lay open to one, or the other, or both, the State of your Soul.—Hear *their* Advices, Instructions, and Prayers,—and express an *unfeigned* Gratitude to them for all the *kind* Offices which they are *ever ready* to do you, in these Circumstances of Humiliation and Distress.

I farther reminded you, in the beginning of this little Treatise, that as there are many *Mercies*, which you receive *here*, so also it is a Place where you are surrounded with many *Objects* and *Circumstances*, which may be very *useful* to you, if it be not your own Fault.

SECTION III.

Advice to a Patient, considering him as surrounded with several instructive Objects and Circumstances.

Advice on seeing Spectacles of Distress.

YOU see around you many under great and heavy Afflictions, perhaps much greater than your own.—And in *all* that you see, and in *all* that you feel, you may perceive the sad Consequences and Effects of SIN.—'Tis SIN that has, as it were, turned the World into ONE GREAT INFIRMARY.—'Tis SIN that has introduced all the Evils which we experience, and which we behold.—'Tis SIN that forces the

the *compassionate Father of Men* to have recourse to such *smarting Rods*, to humble and reform his *thoughtless, foolish, rebellious Children*. Lay it to *Heart*, and pray *earnestly*, that God would bless *all* these Things to you, and to your *Fellow-Sufferers*.

Think also of the infinite Love and Compassion of the *LORD JESUS CHRIST*, in bearing far more severe Pains and Torments for you than you now feel; or than any of your *Fellow-Patients* endure.—And once more think, if the Chastising Strokes of God's Rod be so painful and grievous, what must the Fierceness of his Wrath in *HELL* be?—What must *those miserable Spirits* endure, whom God has FOR EVER cast away from his Presence^h?—*who are tormented in that Flameⁱ prepared for the DEVIL and HIS ANGELS^k*;—who have no Eye to pity them;—no Hand to relieve them;—and no Hope of being releas'd, even by Death itself; which they call for, and it flies from them^l.—Oh how agonizing the Consideration! that *TIME* and *DEATH* are fled from their Call; and that *Despair* and *Horror* must be their Portion for evermore.

Learn *Patience* under your own Afflictions, when you see others, perhaps, so much worse than yourself;—or, it may be, languishing while you are recovering;—growing worse in

^h Psalm li. 2.

ⁱ Luke xvi. 24.

^k Matt. xxvi. 41.

^l Rev. ix. 6.

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stead of *better*, under the *most proper* Applications, and drawing near to the Grave. You may perhaps see some poor Creatures under the Necessity of losing *precious* and *useful* Limbs for the Preservation of their LIVES—Learn then, from every sad Spectacle of this kind, to reflect how much more reasonable it is to give up the *dearest* Lusts, when they *threaten*, as they certainly all do, the *Life* of our SOULS.—How well is it worth our while to cut off a *Right Hand*, or pluck out a *Right Eye*^m, rather than by criminal Indulgence to bring *Ruin* upon ourselves, and be cast into Hell, where, as OUR LORD tells us (THRICE, within the Compass of six Verses) *their Worm dieth not*, and (as He testifies FIVE times within the SAME Compass) *that the Fire is not quenched*, Mark ix. 43, 44, 45, 46, 47, 48.

Advice, on seeing Spectacles of Mortality.

You have also, perhaps, Spectacles of *Mortality* about you; Death may come into the very Ward in which you are lodged, and you may see a dead Corpse, lying for a little while in the very next Bedⁿ.—Oh! lay it to Heart:—Look upon that *awful* Sight,—and think what is become of the Soul that lately dwelt

^m Matt. v. 29.

ⁿ It is well known, that it is usual in INFIRMARY very quickly to remove Corpses into the DEAD-HOUSE,

dwelt in that *forsaken* Clay!—What a great Change has it *already* proved! An Hour or Two ago it was with you, and its Fellow-Patients;—but now it is with *Angels*, or with *Devils*,—triumphing in the Presence of *CHRIST*, or bemoaning itself in *Chains of Darkneſs*. “So (may you ſay to yourſelf) “ ſo muſt I in a *little* while, even though “ God ſhould bleſs the Means of my Reco- “ very from my *preſent* Illneſs; ſo muſt I “ in a *few Years*, and perhaps in a *few Days*, “ lie cold among the Dead—and ſo muſt “ this immortal Soul, this *too much neglected* “ SPIRIT of mine, be an everlaſting Inha- “ bitant of *Heaven* or of *Hell*.—Lord, “ quicken me by this awful Providence;— “ and ſo teach me to Number my Days, that I “ may apply my Heart unto true Wiſdom.”

Advice on ha-
ving Opportu-
nities of doing
Good.
Once more conſider, that the Providence of God has brought you into a Place, where, perhaps, you may have an Opportunity of doing ſome ſort of Good; which you ſhould moſt joyfully embrace, to the utmoſt of your Power.—How ill ſoever you

House, to prevent the Inconvenience which might ariſe from their continuing long among the Patients. Nevertheless, while the Spectacle is before their Eyes, it is ſo affecting, that I could not but think fit to touch upon it.

• Psalm xc. 12.

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are, you may perhaps do *some Good*,—as an Example of *Patience*, and of *Gratitude*,—by a quiet Submission to God's Hand,—by a thankful Compliance with all the Methods of Cure,—and by behaving with a *becoming* Respect to those who have the Care of you,—endeavouring to make that Care as light and easy to them as you can, and to give them as little Trouble as possible.

Advice in Case of Amendment. If it please God, that you *recover a little*, or if under your Illness you are capable of moving about, which is often the Case, there are many *other Ways*, by which you may perhaps be useful in the INFIRMARY.—For *Instance*;—by *Reading* to others,—and by teaching them to read;—by learning some of them to write and cast Accompts;—or by instructing them in the Catechism, &c.—by *Working* for them;—or by *Assisting*, which in Duty you *ought*, under the Direction of the MATRON, in attending upon others;—and by taking proper Times and Seasons of *speaking* to your Fellow-Patients, *comforting* them under their Pains and Sorrows, by *advising* them for their spiritual Good,—and cautioning them *tenderly* and *affectionately* against any thing which you see amiss in their Conduct.

You will yourself find the *Pleasure*, the *Benefit*, the *Reward* of this; and therefore you will not think I reckon improperly *this* amongst

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mongst the Circumstances which may be useful to you, if it be not your own Fault.

Advice, if no Relief should be obtained. If you find no immediate Benefit by the Method used for your Recovery, be not impatient,

—nor by any means envy those that do. Suspect not the Skill, or the Faithfulness of those that have the Care of you; for the PHYSICIANS of PRINCES are often unsuccessful, and even the ROYAL Patient grows worse and worse under their Care;—nay the most judicious PHYSICIANS THEMSELVES are at last obliged to submit to Death.—If therefore you do receive any Benefit, be very thankful to God for it, though the Amendment be ever so small;—or if no Relief can be obtained^p, yet remember that it is GOD'S WILL;—what HE orders (who is WISE as well as GOOD)

^p If this should be the Case of irreligious Persons surely they should not delay an Hour or a Moment; but instantly prepare for the unavoidable and approaching Change.—If Religious People are in these Circumstances they will know the Value of the following PROMISES, namely, “Fear thou not, for I am with thee: Be not dismayed for I am thy God: I will strengthen thee, yea, I will help thee, yea I will uphold thee with the Right Hand of my Righteousness. See Isaiah xli. 10.

“Yea, Though I walk through the Valley of the Shadow of Death, I will fear no Evil, for Thou art with me, thy Rod and thy Staff comfort me. See Psalm cxxiii. 4.

“My Flesh and my Heart faileth: but God is the Strength of my Heart, and my Portion for ever.” See Psalm lxxiii. 26.

“Thank,

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GOOD) is always best;—and if submitted to and improved, will turn to your *everlasting Advantage*.

Advice in case of Recovery. But if you should recover, be not unmindful, when you leave the Infirmary to report what

Good you have seen and received there, with Thankfulness:—Particularly for some Time after you have received this Benefit, return Thanks to God for your Recovery, using the Prayer for this Purpose in the *Supplement*, or any other to the same Effect.—And as for what may have been amiss (which I hope in *such Societies* will be *very little*) do not blaze it abroad, to promote a *Prejudice* against such Places, which would be *very ungrateful*, and *very mischievous*; but give proper Hints of it in the first Place to the Officers, or superior Servants within the House: and if that should not be found sufficient, then to the Governors, or Trustees, who will always have it in their Power to rectify what has *really* been wrong.—Such respectful Remonstrances will then be *well taken*, and may be the Means of doing Good.

“ Thanks be to God, which giveth us the Victory, through our Lord Jesus Christ.” See 1 Cor. xv. 57.

These comfortable and precious Promises, if fixed in the Memory, and rendered familiar to the Mind, will, I doubt not, revive the Heart, when no Cordial can support the sinking Body.

And

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*Advice on
Dismissal.*

And it is very probable you will, at your going out of the *Infirmary*, have some little *Treatises* given you, suitable to the Circumstances of your Recovery; Read them with *Diligence* and *Care*,—lay it seriously to Heart,—and charge it on your Conscience, that you *never, never*, forget the *Vows* you have made in *Trouble*¹, and the merciful Hand that has brought you out of it.

The little *Treatise*² you are now reading, which will still remain in your possession, may have its *future* as well as *present* Use;—and as for the Directions given in the SUPPLEMENT they will at all Times be equally your Concern;—and I hope will be made much more *familiar* to your Mind by *continued* Use,—One of the *first* good Effects of which will certainly be your constant Attendance (at least weekly) on PUBLIC ORDINANCES;—and especially the SACRAMENT, for you will easily perceive, that many of the Thoughts

¹ Psalm lxxvi. 14.

² This FRIENDLY ADVICE to a PATIENT, is given away at the *Northampton Infirmary* (and at several others) to all the *Out* as well as *In-Patients*, on their Admission, by the Chairman, who strictly enjoins them to make a proper Use of it; not only while they *continue Patients*, but so long as it shall please God to spare their Lives *after* they are discharged.

Bishop *Gibson's* SERIOUS ADVICE to Persons lately recovered from Sicknes, is likewise given away at this Infirmary, and at most others, to all such Patients as have received a Cure there.

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here suggested will have a Tendency both to convince you of the *Importance* of such Institutions, and to prepare you for an *Improvement* of them, agreeable to the great Purposes designed in their Appointment.

To conclude — *This* is *The Conclusion.* plain, but *serious*, and I hope *suitable* Advices, which an *unfeigned* Love to you, and *affectionate* Desire of your Welfare, has suggested. I once more recommend it to your ATTENTIVE and REPEATED Perusal, hoping it may engage *some particular* Regard, as coming from the Hand of a PHYSICIAN; — a Consideration, methinks, which should at least affect those Patients who are under my *personal* Care.

At the same Time, I recommend you to the Protection of Heaven — heartily wishing your Recovery from your Illness, if it be the Will of an All-wise and Gracious God; — and (however that may be) a religious Improvement of these “*comparatively light Afflictions*, which are but for a Moment,” that they may work out for you a far more “*exceeding and eternal Weight of Glory*.” 2 Cor. iv. 17.

To have contributed in any Degree to so excellent an End, will be at once my Delight and Reward. — I tenderly commiserate your Calamity, I regard you as a Partaker of the same Human Nature, and Christian Profession. — I earnestly desire to approve myself your
sincere

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sincere well wisher, by every Office of Humanity and Charity within my Power, and have therefore for your Good, and as what I apprehend to be my Duty, given you this very important and most friendly ADVICE: In the strict Observance of which you will promote your own most valuable Interests, and my inexpressible Satisfaction. This is a Return which I may reasonably expect on your Part, and I *here request it* of you—and may God Almighty assist with his Blessing the Endeavours on *both* Sides, that in the Great Day of Accounts, *neither* of them may be found fruitless.

Northampton
July 9, 1748.

JAMES STONHOUSE.

*The whole of this ADVICE review'd and
summed up in a PRAYER.*

*Submission and
Confession.*

ETernal and Ever-blessed God, I adore thee as the wise and gracious Governor of all thy Creatures, and the sovereign Disposer of all Events.—I acknowledge *thy Hand* in the Affliction under which I now labour, and I own *thy Justice* in it;—and I confess, that my Sins have been so many, and so great, that thou *punishest me much less than mine Iniquities have deserved.*—I hope likewise, in thy fatherly Goodness, that thou intendest my Reformation, and final Happiness by these Chastenings,
—and

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—and humbly pray, that though *they be not for the present joyous, but grievous; they may hereafter yield the peaceable Fruit of Righteousness.*

Thanksgiving. I bless thee, O Lord, for the many Mercies that mingle themselves with the Bitterness and Pain of this Affliction; and particularly bless thee, that now, by thy good Providence, I am brought into this *Infirmity*.—Adored be thy Goodness, O thou great Author of universal Love, that thou hast put it into the power, and into the Hearts, of our kind and compassionate *Benefactors*, to provide such Places of Reception for Persons in my Circumstances.—I heartily pray, that thy Blessing may attend *those* of them that are yet within the Reach of Prayer, and the *Posterity* of such Friends to Mankind.—And I rejoice in, and thank thee for, all the Accommodations, Refreshment, Comfort, and Help, which I, or any other, may receive, or have received, from such charitable *Foundations* as these.

Intercession. I pray likewise, that thou wilt be pleased to visit this INFIRMARY with thy Blessing, to direct and prosper the Endeavours of *all* who are *attempting* to do *Good* here, and to give unto me, and all others in such calamitous Circumstances as myself, Wisdom and Grace to improve the afflicting Stroke of the Rod, and all the Mercies of thy Providence to us.

Grant

Friendly Advice to a Patient. 49

Prayer for Improvement of Sickness.

Grant, O Lord, that I may search and try my Ways, and turn again unto thee. — May I improve the Leisure of such a State as this to examine my own Heart; and may I be led to form a right Judgement of myself! — If I am yet an *unreformed* Sinner, discover to me, I beseech thee, my Danger, and my Misery; and give me, by thy *renewing* Spirit, an unfeigned Repentance towards God, and a true Faith in Christ, that I may turn from every Sin, and devote myself for ever to thy Service. — If I am already in a State of Acceptance with thee, strengthen, I beseech thee, all my Graces more and more, and subdue all the Remainers of Sin in my Heart; and particularly teach me Righteousness by those Things which I now suffer.

Prayer for Improvement of the present Advantages.

Grant that the Advantages I here enjoy, may be wisely and religiously improved! — May I be thankful for instruction from thy Word, and other useful Books, from the Labour of thy Ministers, whether in *Prayer* or *Preaching*, or Administration of the Sacrament. — May I *thankfully* receive their *Admonitions*, may I heartily join in their *Petitions*, and may I *devoutly* remember my Saviour's Death! May all the Sights of Sorrow and Distress, with which I am here surrounded, lead me

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to

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to reflect on the *Evil* of Sin, and on the *Love* of Christ, manifested in that Agony and Misery he endured for my Sake! May they engage me to *flee from* ^{the} *Wrath* to come, and earnestly to seek after eternal Life. — And grant, I beseech thee, that ^{when} ~~if~~ I have any Opportunity of doing Good here, or of being helpful to others in their temporal or spiritual Interests, I may embrace them with Readiness and with Thankfulness.

Prayer for Success to the Means prescribed. And now, Lord, I desire to lay myself, with all possible Humiliation, at thy Feet, beseeching thee, if it be thy heavenly Will, (for without thy Concurrence, vain is the Skill of the most judicious Physician) to give Success to the Means employed for my Recovery, and to restore me to Health, Comfort, and Usefulness again.

Act of Resignation. But if thou seekest fit, in thine unerring Wisdom, to deny my Request, “*thy Will be done!*” — I am thine; — made by thy Hand; — devoted to thee in my Baptism; — redeemed by thy Son’s Blood; — “*do what thou wilt with thine own.*”

Petition for Support. Support me under the most incurable Evils thou mayest appoint for me in Life; “and

* Luke iii. 7.

* Matt. xx. 15.

“ grant that I may not think it long to
“ wait *thy* Leisure, who art pleased to wait
“ so long for the Return of a Sinner.
“ Teach me, O gracious Father, to see
“ Love in thy Rod, as well as Justice in
“ all thy Dealings : And under this Decay
“ of my *outer* Frame, may the *inner* ^{man} be re-
“ newed Day by Day *.”

And if it be thy sovereign
For an easy and happy Death. Will, O Lord, that this Visi-

tation shall be a Sickness unto
Death, and that HERE I *must* die, prepare
me for that awful and important Hour;
grant me an easy and comfortable Passage
out of this anxious Life, and deliver me
not, I beseech thee, into the Pangs of the
“ *Second* Death, but receive my Spirit into
thy merciful Hands, and conduct me to thy
heavenly Presence; where all the Afflictions
of Life shall cease, and no Remembrance
of them remain, but what shall increase the
Happiness of thy People, and inspire Senti-
ments of everlasting Gratitude and Joy for
the kind Purposes that were answered by
them ! Grant this, I beseech thee, gracious
God, and whatever else thou seest necessary
or expedient for me, for the Sake of Jesus
Christ my Lord, into whose Hands I desire
daily to commit my Spirit; and to whom,
with thyself, and the Holy Ghost, I would
ascribe everlasting Praises. *Amen, Amen.*

* See *Jenks's Devotions*, Page 229. “ Rev. xxi. 8.

Short Characters of some religious and instructive Books, for the Information of those who have not yet seen, or used them: but particularly recommended to charitable Persons who give such to the Indigent, or Sick.

AS it is no unusual, and a very valuable Act of Beneficence to present religious Books (the Choice of which is really an important Concern) to the INFIRMARIES, for the farther Edification of the Patients, I have here subjoined a Catalogue and short Character of such as appear to me greatly conducive to such a charitable Design. — Too many there are, to whom Directions of this Kind are absolutely necessary; yet I must here declare, that I would by no Means be thought to *dictate* to any whose Education may enable them to make a proper Choice for themselves; nor wish to exclude other Books equally pious and edifying. — Let it only be considered, that many Persons well qualified both to read and judge, are yet unacquainted with the most useful Treatises wrote upon such Subjects; and that they who have the best Dispositions to propagate and improve religious Principles, may accidentally be Strangers to some of the valuable Treatises here recommended. — I would further intreat from the Candour of my Reader, that he would not think me under an Obligation to defend *every* Peculiarity, Sentiment, or Expression of an Author, whose Treatise I approve in *general*, and *therefore* recommend. — It is the truly Christian Spirit, the pious Design, and the manifest Usefulness of the Work, to which I have constantly attended, and not any particular Opinion, or Tenet of the Writer.

Bishop *Gastrell's* Christian Institutes (in 12mo, sixth Edition, Price 2s. 6d.)

We have in this excellent Book, the whole Duty of a Christian taught in the very Words of Scripture, and such

such Texts as suit every Condition and Circumstance in Life, placed in order under the several Heads. — The *living Water* is here to be had from the *purest Fountain*; as there is no Comment, which is so often found to render the Sense obscure, or which is still worse, to pervert it for the Support of particular Opinions and Systems.

Dr. Barrow on Contentment, Patience and Resignation, of which there have been various Editions (in 12mo, Price 1 s. 6 d.)

There scarcely ever was a Work of human Composition better fitted to teach those Virtues, of which it professes to treat, and which Persons under Affliction have so much need to exercise. — The powerful and close Reasoning, which distinguishes the Works of this justly celebrated Author, is here happily employed in demonstrating the Necessity and Fitness of our entire Submission to the Will of God under all Circumstances, — It is earnestly to be wished that this little Book was more frequent in the Hands of Persons of every Condition, especially of the Sick, or Afflicted, and read with due Attention.

Dr. Worthington on Resignation (in 12mo, fifth Edition, Price 1 s. 6 d.)

This is a Book of the same Tendency as the above, — well known, and as generally valued. One of the most exemplary Men in this Kingdom made it his Pocket Companion for many Years.

Dr. Cony's Companion for a Sick Bed (in 12mo, fifth Edition, Price 1 s. 6 d.)

Kettlewell's Death made comfortable (in 12mo, second Edition, Price 2 s. 6 d.)

These are very well suited to the Purposes for which they were wrote. — In each of these Treatises, the se-

veral Motives proper to comfort, edify, and improve the Sick and Afflicted, are urged with great Pervour and Propriety.

Dean *Stanhope's* Meditations for sick Persons (in 12mo, Price 3 d. Various Editions.)

This is a cheaper Work nearly of the same Kind as the two former, and well executed.

The Whole Duty of Man.

The *Whole Duty of Man* is a celebrated and valuable Treatise; the Substance of which seems to be preserved, and some Additions made by a later Editor in the Work; intitled "*The New Whole Duty of Man.*" — I would be far from depreciating the *first*; nor would I enter into any Controversy concerning their comparative Merits; but I agree with the Publisher of the *new one*, that though the *former* might be prudently calculated for the Times in which it was wrote (viz. in 1657), it may at this Day well admit of some proper and useful Additions.

Wesley's practical Use of the Scripture, (in 12mo, Price 1 s.)

This is a very useful Book, wrote by *William Wesley, Esq;* a Gentleman of much Piety, who not only read the *New Testament* with great Attention and Judgment, but has given the Duties to be learned from every Chapter in exact Order, from the Beginning of the Gospels, to the End of the Epistles. — This may well supply the Want of larger Commentaries to such, as have not the Ability to purchase, the Leisure to peruse, or the Capacity to understand them.

Importance of a religious Life (in 12mo, eleventh Edition, Price 1 s.)

This is an alarming, instructive, and elegant little Piece, wrote by a pious and eminent counsellor at law.

Mason

Mason on Self Knowledge (in 12mo, third Edition,
Price 2 s.)

This Treatise is very useful, and very much approved. It shews the Nature and Benefit of that important Science, and the Way to attain it; intermixed with various Reflections and Observations on human Nature.—I must here intreat my Reader's Indulgence to excuse one short Remark, viz. That amongst the many Exhortations given by wise men of all Ages to pursue this necessary Knowledge, scarce any are more happily expressed than those by two Writers of our Country.—The late Mr. *Pope* concludes his celebrated Poem, *The Essay on Man*, with asserting this great Truth:

“ That Virtue only makes our Bliss below,

“ And all our Knowledge is ourselves to know.

And the Author of *Sunday Thoughts* advises,

“ Be oft in self Inspection; know thyself,

“ (Next thy blest Maker, next thy Saviour known)
Best, happiest Science Man can reach to know.

Dr. Woodward's fair Warnings to a careless World (in
12mo, fourth Edition, Price 2 s.)

This Author urges, with great Force, the serious Practice of Religion from the Admonitions of dying Men, as well amongst the Philosophers and Heroes of Antiquity, as amongst the most learned and eminent of the later Times.—[See a Quotation from this Book, p. 12.]

Dr. Watt's Love of God, and its Influence on all the Passions (in 12mo, third Edition, Price 2 s. 6 d.)

This is a pathetick Address to the Heart, which I could wish in the Hands of Persons of almost every Rank, for upon the whole I scarcely know a more important Book, as it shews the right Use as well as the notorious Abuse of the Passions in Matters of Religion,
and

and points out the happy Medium between the rapturous Flights, and even indecent Expressions of Enthusiasts on the one hand, and the dry Reasonings and cold Addresses of the Lukewarm on the other. The extravagant Sallies, wild Transports, and heated Imaginations of the former will often in the Judgment of the latter seem nearly approaching to Madness, and be ridiculed as such.—So far as they are excessive and irrational, they are unquestionably blameable, and most carefully to be avoided, yet grateful Acknowledgements and the humble Approaches of a dependant reasonable Being to an omnipotent Creator and infinitely benevolent Benefactor demand far different Affections and Expressions from those with which we pursue a mechanical Improvement, or demonstrate a mathematical Proposition.—We are to love the Lord our God with all our Heart, and with all our Strength, but the Expressions of this Love, where it is *equally sincere*, will yet be *different* in different *Constitutions*.—Prayer, according to my Apprehensions, may not improperly be defined an Address to Heaven, enlivened with such Degrees of Fervour and Intensity as our natural Temper influenced by a true Sense of God and his Attributes may produce.

Excellent Instructions may be found in this Treatise to guard against the Mistakes of Enthusiasm on the one hand, or Lukewarmness on the other.—A striking Meditation of the Author's upon the Argument of each Discourse shews the practical Uses of the several Propositions which he maintains; and directs the Reader to use his own Passions as a Spur to quicken his Progress in the Christian Life. The following Quotation will shew the Regard which the *great Boerhaave* paid to Treatises on this important Subject. "His Time was *wholly* taken up in visiting the Sick, searching into every Part of Medicine with the utmost Diligence, reading the Scriptures, and those Authors, who place the *Love of God*, and its consequential Duties, *in the clearest Light*."

Nelson's

Nelson's Practice of true Devotion in relation to the End, as well as the Means, of Religion (in 12mo, tenth Edition, Price 2 s. 6 d.)

The Author acquaints us in his Preface, that he recommends this Method of true Devotion to the Practice of all such Christians as are not willing to content themselves with *only a Form* of Godliness, and who would not be found amongst those who go such a *sauntering Pace* towards Heaven, as if they were indifferent whether they arrived, or not, at those Mansions of Bliss.

Burkitt's Poor Man's Help, or young Man's Guide (in 12mo, twenty-eighth Edition, Price 1 s.)

No Treatise is perhaps better suited to the Circumstance, or more level to the Capacities, of the lower Rank of Readers, than *THIS*; which I would recommend in a *particular* Manner to their Perusal.—A Book *well* known, and *justly* esteemed for the *abundant* Matter of useful Instruction which it contains, and which is not, I believe, any where to be equalled in a Treatise of so moderate a Price.

Dr. Lucas's Plain Man's Guide (in 12mo, fourth Edition, Price 4 d.)

This was designed chiefly for Countrymen, Under-tradesmen, Day-labourers, and such like.—'Tis sufficient to say, 'twas the Production of the much celebrated and eminently pious *Dr. Lucas*, Author of the *Inquiry after Happiness*.

Dr. Lucas's Practical Christianity (in 12mo, fifth Edition, Price 2 s. 6 d.)

This is the little Treatise recommended by *Sir Richard Steele* in the *Guardian*, N^o 63, Vol. I.

Dr.

Dr. Lucas's Influence of Conversation (in 24mo, Price 2d. various Editions.)

The Regulation of our Conversation in *all* Ages demands the utmost Prudence and Caution, but *surely* in none more than in *ours*. — This Tract is level to the Capacity of any ordinary Reader, and yet wrote with a Degree of Elegance and Spirit worthy the Attention and the Perusal of the most refined Genius.

Dr. Lucas's Christian Thoughts (in 12mo, Price 1s.)

These are truly what the Title expresses. The Author, so eminent by his larger Works, has here given a valuable Treasure in a very small Compass. — The Person most engaged in worldly Business cannot want Leisure for such daily and divine Meditations; each of which may be carefully read over, and the Substance of it impressed upon the Mind in a very few Minutes.

Green's Instructions for the Poor (in 12mo, second Edition, Price 3d.)

This little Tract shews God's Goodness and Love to the Poor, and how much it is their Duty and Interest to please him.

Dr. Milner's Honour and Happiness of the Poor (in 12mo, second Edition, Price 6d.)

In this little Book, equally instructive and elegant, excellent Rules of Life, and the most powerful Motives of Content and Comfort, are laid before the Poor, in a Language which *they* will readily understand, and which *even the best Judges* must admire. The benevolent Author's Views were unquestionably much higher than to distinguish himself by that masterly Style, which yet cannot be unobserved by any intelligent Reader. —  It is printed in a beautiful Type.

Rawlet's

Rawlet's Christian Monitor (in 12mo, Price 6d.)

This little Piece is universally esteemed, as plainly appears by the many Editions through which it has passed.

Supplement to the Christian Monitor (in 12mo, sixth Edition, Price 3 d.)

These two Treatises ought never to be sold separately, nor can be too often in the Hands of the *lower Class* of People, being principally intended for *their* Instruction; but the Admonitions which are of the utmost Consequence, and the Spirit of Piety with which they are delivered, make them highly useful to *all*. — The *Supplement* treats on the Preparation for Death, and the Account to be given at the Day of Judgment, and as *Sherlock* on Death, and on Judgment are Books too expensive for the Use of the common People, this *Supplement* was intended to answer the same Purposes.

Dr. Bates on the four last Things, viz. Death, Judgment, Heaven, Hell (in 12mo, third Edition, Price 2 s. 6 d.)

Truth speaks in this inestimable little Book with such Authority, Persuasion, and Efficacy, as constrains the Reader to lay his Hand upon his Heart, and most sensibly feel that he has a Soul and Conscience, though he had hitherto lived as if he had neither. — *Dr. Bates* is universally allowed to have been a Man of strong natural Parts, of great acquired Learning, of most exemplary Candour and Moderation. — Such a Vivacity of Imagination as his, and such a Solidity and Depth of Judgment rarely meet together. — He is well known for the Exactness and Propriety of this Method, and the Clearness and Delicacy of his Style, insomuch that he was by many accounted the *Cicero* of his Time.

The

The whole Works of this elegant Author have lately been reprinted in Folio (Price fifteen Shillings), but it is much to be wished that a new Edition of *this little Piece* were soon to be published separately, as it would be of great Use to those who are not able to procure all his Works in Folio; and as this Pocket Edition of the four last Things *now* begins to grow scarce.

Gerhard's Meditations, or the Christian's Support under all Afflictions, (in 12mo, second Edition, Price 3 s.)

He was one of the most learned and best of Men. These Meditations were originally wrote in Latin, but are translated into various Languages. They are Contemplations on God's Love to Mankind;—on the Benefits of Christ's Passion;—and on the Advantages of a holy Life, with a Prayer suited to every Meditation. There is such a Warmth, Piety, and Solidity in this Work, as to render it superior to almost every thing of the Kind.

Shower's Reflections on Time and Eternity, (in 24mo, the seventh Edition, Price bound 1 s. 6 d.)

A very useful little Piece for the common People, as it contains some excellent Matter in a Style quite plain, and suitable to their Capacities,

Grove on Secret Prayer, (in 12mo the sixth Edition, Price 1 s.)

To this is added an Essay concerning the rational Grounds of Prayer in general; and another concerning the qualifications necessary to render Prayer an acceptable Service.—The Title of this Book, and the editions it has passed through, sufficiently shews its Usefulness, and I wish it in the Possession of every one who is disposed to cultivate the Principles of Benevolence

Some religious Books.

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nevolence towards Men, and Gratitude towards God. —All I shall add is, that it was wrote by the celebrated Mr. Grove, who is well known by his theological Compositions, and was the Author of several Papers in the Spectators, which have been much admired.

Bishop Wilson (late Bishop of Sodor and Man) on the Lord's Supper (in 12mo, the twelfth Edition, Price 2 s.)

As there are few religious Subjects, which have been more frequently written upon, and perhaps I might add less understood than the Sacrament, I would here recommend this short but clear and satisfactory Tract, which I most sincerely wish in the Hands of almost every Communicant, especially of the Patients in all our Infirmaryes. —And I prefer *this* to every other on the Subject for the following Reasons; viz. There are several *concise* and *affecting* Meditations on the most *pertinent* Texts of Scripture — The Questions proposed for Self Examination are immediately founded on the Expression so properly used in our Book of Common Prayer (See Bishop of Man on the Sacrament, Page 26) — and the whole Communion Service is there printed in a large Letter with *useful* Directions, and *suitable* Ejaculations on the Sides. — So that it is remarkably well calculated to prevent the Inconveniency which I have often observed *with Concern*, when People are confused in turning backwards and forwards from their *Common Prayer Book* to their *Sacrament Book*, at a Time when their Thoughts should be all Attention to the Words of the MINISTER; — whereas such a Tract as *this* would *help* devout Minds without *diverting* them from the Duty they are about.

As the Use of this will evidently be confined to those of the Communion of the Church of *England*, it seems necessary to add, that the Patients who are Dissenters, may with great Benefit use either of the two follow-

G

ing Books; both being wrote by two very worthy and able Divines of their own, viz.

Dr. *Earl's* Sacramental Exercises (in 12mo, fourth Edition, Price 1 s.)

A judicious little Piece, in which there is a happy Mixture of the Instructive and pathetick, or

Henry's Communicant's Companion (in 12mo, the thirteenth Edition, Price 2 s. 6 d.)

This is wrote by the celebrated Mr. *Matthew Henry*, Author of the Comments on the Bible in five Volumes Folio—and it has been lately abridged in so judicious a Manner, as in my Opinion to be preferable even to the Original itself.—It is sold (Price 9 d.) by *Ward* in *Cornhill* under the Title of *The Communicant's Assistant*.

I am fully persuaded that no Man of Candour either of the established Church, or amongst the Dissenters can take Offence at the Recommendation of practical Books wrote by the most pious and eminent of different Persuasions.—The Note under Page 37, shews the Necessity of it; but had it not been absolutely necessary, it would surely have been expedient. — Piety, Learning, and Merit, claim a due Respect wheresoever they can be found; and if we are desirous to remove the *Prejudices of others*, it is absolutely necessary to lay aside *our own*.

Bishop *Wilson's* Knowledge of Christianity made easy, (in 12mo, eighth Edition, Price 2 s. 6 d.)

It is wrote in Dialogues, and very well calculated to instruct the common People in the Grounds of the Christian Religion.

Archbishop *Synge's* (late Archbishop of *Tuam*) Knowledge of Religion made easy to the meanest Capacity, (in 12mo, eighth Edition, Price 2 d.)

It is well executed, and cannot fail of answering the Purposes for which it was designed, if read with a proper Degree of Attention.

Archbishop *Synge's* Way to eternal Salvation, plainly pointed out, (in 12mo, second Edition, Price 2 d.)

Very useful to such as want Money to buy, or Leisure to read, a large Volume on this important Subject.

Archbishop *Synge's* Honesty the best Policy: and his *Thoughts* for the Cure of Melancholy, are two little Tracts which merit a due Regard, Price 2 d. each.

Jenks's Devotions (in 12mo, twelfth Edition, Price Three Shillings.)

This is a most excellent and useful Book in which are *Consolations*, suited to every Distress; *Petitions* accommodated to every Exigence; proper *Preservatives* suggested in case of Temptation; and indeed, ample *Provision* made for all the spiritual Wants of a Christian:—So that it may not only be very useful at the stated Season of Devotion, but be profitably perused at any Interval of Leisure. Every thing this author penned is truly admirable for its Spirituality, and peculiarly striking, as it flowed from his very Heart; though his Style is not very polite, as he purposely adapted it to the Capacities of the lower Sort.—The Reader will find excellent Materials in his Prayers, but they are not sufficiently reduced into Order and Method.—Had these been more regarded, this very good Book had been of still greater Use. I am sorry to say, that in most Books of Devotion the same Defect may be observed; but it has been carefully guarded against by the late Bishop of London (Dr. *Gibson*) in his Exhortation to Family Religion, on which Account that little Tract merits a particular Recommendation. See Page 77.

Jenks's Every Man's ready Companion (in 12mo, second Edition, Price 1 s. 6 d.)

This consists of Reflections on some of the most important Texts of Scripture, with suitable Prayers; I

recommend this little Piece, not only on account of its being so cheap in Proportion to the Variety of Instruction it contains, and the Strain of *lively* Devotion, for which the Author was so *eminently*, I had almost said *singularly*, remarkable: but also, as I hope the Examples *there* given might lead the Reader into a Method of *turning into Prayer* many Passages of Scripture in something of a like Manner; and *thus* improved, *thus* perused, it would be made *doubly* profitable.—There are likewise in this Book several interesting Considerations suggested on the Birth of Christ, on the Sacrament, on his Crucifixion, Resurrection, and Ascension; and to render the *whole* still more extensively useful, the Author has added a short Explanation of the Creed, Lord's Prayer, and Ten Commandments.

Bishop Gibson's (late Bishop of London) Tracts; namely,

The Evil and Danger of Lukewarmness, fourth Edition, Price Three-half-pence.

Exhortation to Family Devotion, twelfth Edition, Price 4d.

On the Sacrament, ninth Edition, Price 9d.

On profaning the Sabbath, fourth Edition, Price 2d.

On Intemperance in Meats and Drinks, seventh Edition, Price 2d.

Advice to Persons recovered from Sickness, tenth Edition, Price Three-half-pence.

Admonition against swearing, eighth Edition, Price Three-half-pence.

Trust in God, third Edition, Price Three-half-pence.

Designed by Way of Comfort to those unhappy Persons who are subject to melancholy Fears.

These *sight* little Tracts bound together would be a most useful Present to any one, especially to the Sick and Indigent, as they are very instructive. But the Bishop's Writings are so well known, and so generally read, that it would be needless to enter into a particular Character of them. I will only say, that great Care has

has been taken, as to the Style and Manner of Expression, to make them clear and intelligible to Persons of all Ranks.

Dr. Rymer's Representation of Revealed Religion (in Octavo, Price 5 s.)

I cannot help mentioning this to those of a more liberal Education, to which if they are hitherto Strangers, they may find great Pleasure and Benefit, whenever they meet with it. It did not fall within the Compass of my Design, but will sufficiently recommend itself to all who read it, and are able to judge of Argument, Truth, and just Expression.—The chief Prejudices which have been entertained against Revelation, are here candidly examined in the most masterly Manner: and the practical End proposed by the Christian Religion, is strongly enforced and rescued from *unfaithful* Evasions. It is admirably adapted to settle all Doubts and Scruples, and to confirm us thoroughly in the habitual Love of God, and Reverence to his Gospel. “There is a natural Necessity, says He, for Virtue as perfective of human Nature:—“virtuous or vicious Habits will continue in the Soul, when we remove out of this World into another.”—I must farther observe, that it contains a great Variety of new, yet solid Thoughts, expressed with a Spirit and Peculiarity of Style, extremely entertaining, and quite unaffected; I cannot therefore but be grieved to think, that so great a Treasure, should be in a Manner unknown, probably through the Negligence of the Bookseller, who has suffered it for some Years to lie out of Print. — A Character of this Treatise may be seen at large in the *London Magazine* for *August, 1745.*

Dr. Grosvenor's Mourner; or the Afflicted relieved,
(in 12mo, third Edition, Price 1s. 6d.)

This excellent little Piece is wrote in short Essays, something like the Manner of the *Spectator*. I always keep a Number of them by me to distribute, as Opportunity serves, immediately after the Death of such of my Patients, whose Families appear to stand in need of the Consolations there given, and who have shewn, during my Attendance, a proper Temper and Disposition to make use of, and to profit by them. — Addresses of this Sort, if *ill timed*, might rather do harm; if *made to all*, without any Kind of Distinction, would be disregarded; and to judge and act with Propriety on these Occasions, requires no little Prudence and Delicacy.

✍ The Design of recommending such a Variety of Books, was principally that Persons who give them away, might have more room to chuse, and the Patients to borrow, such as they judge most proper out of a Collection, wherein it is hoped not one may be found void of Instruction and Use. — And at the same Time it may be determined, from the Size and Price, which of them are proper to be distributed to every Patient, or poor Family, and which must serve for the Use of greater Numbers: as for Instance, four or more Books of a Sort in every Ward of an Infirmary: though undoubtedly where it can be afforded, the Donation to particular Persons to keep, as their own Property, would be more lastingly useful.

SPIRITUAL

DIRECTIONS

FOR THE

UNINSTRUCTED.

N. B. Whereas Objections may be made to the Number, Tediouſneſs, or length of the Rules laid down in the following Treatiſe, it ſhould always be remembered, that the Directions to a Traveller for finding a Road, to which he is an abſolute Stranger; muſt be ſo very particular as to appear tedious, and perhaps ſuperfluous; yet his Attention to theſe will only be neceſſary, till Uſe has made the Way familiar to him; after which, he will be very well able to proceed without them. — In like Manner, ſeveral of the Directions here given are intended for ſuch, as being utterly unacquainted with the Ways of Religion and Piety, are ſuppoſed to be ſetting out upon a new Courſe. Some of them are alſo explanatory, and drawn out to a greater Length, that they may lie within the Apprehenſion of the loweſt Capacities; ſuch for Inſtance are the Inſtructions concerning ejaculatory Prayer; of which they ſuppoſe the Reader totally ignorant. — HABIT will render many of theſe ſpiritual Directions no longer neceſſary: And, it is well known how far that alone, will, by Degrees, render thoſe Things, not only eaſy, but natural, in which we at firſt apprehended great Difficulty.



Spiritual Directions

FOR THE

UNINSTRUCTED.

ONDESCEND to Men of low Estate, is a Precept our great MASTER, the Lord JESUS, has taught us, by *his own Example*, as well as by his *Apostle*, *Rom. xii. 16.* And as I have endeavoured to act upon this benevolent Principle in my Friendly Advice to a Patient, so I would here attempt, by these SPIRITUAL DIRECTIONS, and in further Conformity to the same Principle, to supply the Poor and Uninstructed with some plain *Rules* for the *daily* Conduct of a *real* Christian's Life; more *familiar*, and more *minute* than might be *necessary* for Persons of a *higher* Rank and Education: yet the Substance of them may I hope be useful to many others; — and I persuade

persuade myself, no wise Reader will despise what is Matter of *universal* Concern, because it is *particularly* calculated for the Use of those who may, in many Respects, be inferior to themselves.

PRAYER is indeed generally acknowledged by all that profess any Regard to Religion, to be a necessary and essential Part of it. —“ Sit ye here, says our blessed Saviour, “ while I go pray yonder” (*Matthew*, xxvi. 36.) *Peter*, *James*, and *John* were three good Men, but Christ bids them tarry while he went aside for private Prayer. I am therefore solicitous lest any one (be his Station or Capacity ever so mean) should be destitute of proper Assistance for the Performance of it. That many stand in need of *Forms* for this Purpose is plain beyond all reasonable Objection, and for the Help of these I have extracted from the Writings of pious Divines (principally from the late Bishop of *London*, Dr. *Gibson*, and from Mr. *Jenks*) such as I apprehend may be of the *most general* Use: But the *particular* Circumstances of every Man require special and peculiar Addresses to the Throne of Grace. Sudden Ejaculations of this Kind, Nature directs almost every Man to utter in Cases of Surprise or imminent Danger, where there can be no Time for Premeditation, such as “ *Lord have Mercy upon me,*” and “ *Good Lord deliver me.*” — The natural Language

too of an illiterate Person, will readily express his own sincere and devout Sentiments in a Manner perfectly intelligible to God, and not the less acceptable for what we weak Mortals should esteem an IMPROPRIETY, or DEFECT. These are *Words* by which we express whatsoever renders a Sentiment less clear to our Apprehension; but it behoves us to consider within how narrow a Compass the Meaning of them must necessarily be restrained, when we apply such Terms to the Addresses which are made to Omniscience.—Nevertheless we are undoubtedly obliged as far as we are able, to endeavour after proper Expressions in our private Devotions; and as no precomposed Forms can be so compiled as to suit every Circumstance in private Life, we shall often lie under the Necessity of cloathing *our own Thoughts* in *our own Language*: For there are indeed Seasons when the Christian would not be willing that the dearest Friend he had in the World should be with him to hear and understand what passes between God and himself.—

Where Forms are necessary I do not pretend to confine any one to the Use of *these*, which I have selected, but leave such Readers as are qualified, to judge for themselves how far *these Prayers*, or *any of the Directions* may be necessary and useful to them: The *Divisions* however I apprehend to be greatly so, especially as few Writers have penned

Forms

Forms of Prayer in a regular Method and just Division.

Our Morning Prayers will always most properly begin with Thanksgivings to almighty God our Creator and Preserver.—In the next Place a solemn Dedication of ourselves to his Service—This followed by Petitions, viz. For his Grace and Assistance to ourselves—For the like in Behalf of Others—and for Blessing on the Business of the Day.—The Evening Prayers to be in the same Order, only a Confession of Sins at the End of the Day, and Petition for Pardon must stand in the Place of the Morning's Self Dedication—And the Conclusion should be with a Petition for Rest and Protection, instead of that for Blessing on our Business.—For the Sabbath, the great Day of Rest, particular and suitable Addresses must be added, both Morning and Evening.

As the Regularity of these Divisions, may be of very great Use to most People, by preserving Order, and preventing Confusion in their Addresses to God, particularly in reminding them of their own Wants, it is hoped they will carefully attend to the several Heads, or Divisions, and imprint them in their Memories; with a View to which, I have inserted the general Heads in the Margin on the Sides of the Prayers.—By the Blessing of God on the Use of these Means they may be enabled *in Time* to pursue

use the same Order and Method both Morning and Evening in their own Words and Expressions; namely in Thanksgivings and Petitions formed out of *their own Hearts*. A Circumstance greatly to be desired; but only to be attained by a diligent Use of their Talents; that is to say, by devout and constant Practice.

The Use too of these *Divisions* I think may be extended still farther: and this has inclined me to make an Abridgement of my longer Forms of Prayer, wherein the Order and Substance are retained in so *short* a Form as will be convenient, and highly useful for Parents to teach their Children. — By this Method they may happily become acquainted with the Design, and Meaning of what they repeat; so as more early to acquire the inestimable Habit of *Praying with the Understanding*, and performing to their Creator a *reasonable Service*. — Grown Persons, who cannot read (especially Patients in an *Infirm*ary) might, by some charitable Friend, be taught to repeat them by Heart; which may to the *Teachers*, as well as the *Learners*, be a very profitable Exercise, during their Confinement, if their Illness be not extreme.

And it is to be hoped, that such who are Heads of Families (if they have any Regard to their own eternal Salvation, and that of their *Domestics*) will not fail to pray with them Morning and Evening; and that they

who have learned to pray in the *Infirmity*, will be careful to *practise* that necessary Duty at *Home*, with those whom God has committed to their Care, as well as in their own Retirements.

It is of *small* Importance to us what such or such a Man *does* or *says*, — or what *No-* tions the World may entertain of *outside* Appearances. — *Is the Gospel true?* — If it be, (as it *surely* is) then the ill Lives, Negligences, or Ignorance of *others* will be no more an Excuse for, *our* Disobedience, than the Extravagancy of *another* in spending the Means of *his* Subsistence, would be a Relief to *us*, if we had been so indiscreet as to spend *ours*.

The too *general* Difuse therefore of FAMILY PRAYER cannot afford even the least *Shadow* of a Pretence to countenance our Neglect of it. Consult the Scriptures, and emulate the *heroic* Resolution of the *brave* *Joshua*, when he said, even upon the Supposition of his being deserted by the whole Nation, “*As for ME, and MY House, WE will serve the Lord.*” Josh. xxiv. 15.

We will faithfully *retain*, *assert*, and *adorn* Religion; and surely this *ought* to be the *sincere* Resolution, and *constant* Practice, of every Christian Master or Mistress of a Family. — Without this, none can *reasonably* expect to have *dutiful* Children [or *faithful* Servants] — nor *justly* hope to have
God's

God's Blessing in *this* World, or his Favour and Acceptance in *that* which is to come.

Where the Circumstances of a Family will by any Means, conveniently admit it, I hope some Time will be taken for *Morning*, as well as for *Evening* Prayer; the former being no less necessary to any religious Society, where it can be complied with, than the latter, or than it is to the single Members of it. The Depravity of that World, in which we are about to enter, and the various Temptations and Dangers, which we are no Ways able to foresee or prevent, may well suggest to us the great Propriety of imploring the *Grace, Protection, and Blessing* of God before we go abroad, and will also afford a very strong Argument for uniting our Petitions for it, *as a Family*, if Providence gives us an Opportunity.

It remains to be observed also (in order to render the Influence of Family Prayer more lasting and extensive) that were all the Members of every Family frequently and *seriously* to recollect, that they are *daily* to join together in the solemn Worship of the living God, and to beg for each other the Fulness of all heavenly Blessings, the previous and constant Expectation of being so engaged would help to prevent bitter Words, to suppress all Instances of Unkindness; and

to unite their Hearts in Love, *that their Prayers be not hindered*, 1 Pet. iii. 7.

And let it be recollected, upon every proper Occasion, that to INTERCEDE for each other (how little soever it may now be regarded) is one of the most important Acts of Christian Charity; — the Means of bringing down upon *others*, Blessings from on high, and of filling *our own* Hearts with extensive and Brotherly Love. — 'Tis also an Act of spiritual Charity, which the *Poorest* are so capable of *exercising*, that they may be even rich in intercessionary Alms; and surely *none* can allow themselves to despise *such Alms*, since the CHIEFEST of the Apostles *most earnestly* and *frequently* ² solicited them.

Let me here once for all lay before the Reader *two* very important *Cautions*, which I must entreat him to bear in Mind, not only whensoever he makes Use of this little Treatise, but during the whole Course of his Life; as the Want of Attention to these, has greatly distracted and misled many pious and very sincere Christians. The first is, that the *whole of Religion*, is so far from consisting in *Prayer*, that the Performance of this great and necessary Duty, will by no Means justify the Neglect of any other belonging to that Station of Life, in

¹ * Rom. xv. 30. See Col. iv. 12. 1 Tim. ii. 1.

which

which the Providence of God has placed us. Neither indeed is it intended to interfere with them. He that says, "*continue instant in Prayer*" (Rom. xii. 12.) says also, "*Be not slothful in Business.*" (Rom. xii. 11.) The same high Authority which has commanded the one to be done, has most peremptorily required that the other be not left undone. Certain it is, that the Mind cannot be too frequent in its Approaches to God; for which the necessary *Directions* will be hereafter given, — but Prayer must at certain Seasons be the *peculiar Work* of the whole Man, in which Fitness of Time and Place are no less to be attended to, than in those of our ordinary Callings. We are cautioned in the Holy Scriptures, against the Mistakes of those, who from vain Repetitions and *much speaking*, imagined they should be better heard; and a severe Reprehension is given by our Lord, against the ostentatious Hypocrites, who affected to pray in Places of the most public Resort, and utterly unfit for the Solemnities of Devotion; such as the Corners of Streets. Indeed the Zeal of the true Christian should always be tempered with Modesty, and directed by Prudence. Let Prayer therefore *always be considered* as an excellent MEANS of obtaining an END, yet more noble and valuable than itself; — For the chief Design of PRAYER is, that we may procure the Grace of God,

— to subdue our corrupt Affections, — and to *enable* us to live in this evil World, soberly as to ourselves; righteously as to our Neighbour; and godlily as to our heavenly Father. — If it produces not these Effects, it is only a Lip-Labour: a Tree without Fruit; a specious SELF-DECEIT.

Another Caution of the utmost Importance, is: That no Expression concerning *Faith in Christ*, his perfect Satisfaction or all-sufficient Sacrifice, on which *alone* our Hopes of Salvation are founded, may ever be so understood, as if we are *thereby* freed from the Necessity of Obedience to God's Commandments. This would indeed totally destroy the Fundamentals of Religion; make practical Godliness of no Signification; and open a Door for all Manner of Licentiousness. Let it be laid down as an undoubted Truth, that there is not, nor can be *Merit* in Man. The best Works of the best Men that ever lived are imperfect and defective; they can neither lay Claim to a Reward, nor can be acceptable to that most Holy Being, in whose Sight the Angels themselves are not pure, except only by the Merits and Mediation of our blessed Saviour and Redeemer Jesus Christ. After all that we can do, we must acknowledge ourselves to be, and most certainly are, unprofitable Servants. We have indeed nothing of our own; nor is there any Power or Ability
what-

whatsoever in Man, which he does not hold from the Gift of God. Still, let us not deceive ourselves: He has lent us Talents, and will call us to an Account for the Use and Improvement of them. Utterly inexcusable is that wicked Servant, and liable to the severest Punishment, who shall presume to say at the great Day of Accounts. Take back what is thine own. Lo! here I return the Talent which thou gavest me, undiminished, unused, and unimproved. Real and vital Holiness is inseparably connected with a living Faith. It is not only an *essential* but a very *distinguished* Part of the Salvation procured by *Jesus Christ*, who died not only to purchase our PARDON by his Blood, but also by his sanctifying Spirit to HEAL our distempered Souls, that we might be *fit* for the Enjoyment of Heaven.

I think this may properly be illustrated thus: — Suppose some wretched Malefactor, condemned to suffer for his Crimes, and at the same Time languishing in the last Stage of a Consumption, or dying under a Complication of *incurable* Diseases; of how little Importance would a PARDON be to such a one, which would indeed free him from the Penalties of the Law, but at the same Time leave him expiring under his Distemper: — But could he receive a *Pardon* from the Hand, which at the same Time would bring some sovereign *Medicine*, powerful in its Operation,

Operation, to cheer drooping Nature, and to restore Health and bodily Vigour, he would *then* have true Reason to rejoice for so *complete* a Deliverance.

Thus could we suppose the Sinner, who lay under Sentence for his Transgressions at *one happy Time* fully PARDONED, his Account cleared, and himself freed from his Doom to eternal Torments, but still under the *Power* of his *deadly Lusts*, (the accursed Sickness of his Mind) which render him incapable of receiving spiritual Nourishment, without which, he must inevitably perish. How little could he be profited by one temporary Act of Grace how complete soever, unless the renewing Spirit of Christ (the only Remedy to cure a diseased and polluted Heart) should continue to rest and act upon him. — But *this*, upon his earnest Prayer, being obtained, a PARDON for his past Transgressions, would indeed avail him, because such a one is, by vital Holiness, restored to that Image and Resemblance of God, wherein consists the Health of the Soul, and it's Qualification for the Society of the Blessed in everlasting Life.

Some DIRECTIONS relating to DAILY DEVOTION.

THE first Office of every Day, and of every Person, whether sick or well, should be Thankfulness * to God for his Protection during the Night, and for bringing us to the Beginning of another Day; which may be expressed in some such Ejaculation as this,

Praised

* A State of *Thankfulness* is much to be desired and cultivated, — as such a State is the *most pleasing* to Almighty God; the *most ornamental* to our holy Religion, and the *most comfortable* to ourselves. — In order therefore to beget and support this *most amiable* and *delightful* Temper, I would advise you just to read over (either before or after your Devotions) the following CONSIDERATIONS, — and muse upon them a little, when your Time permits, — always remembering, that if you find your Heart in a *fit* Frame for religious Meditation, even *that* is just Matter of cheering Reflection, and grateful Praise.

I. CONSIDERATIONS relating to the PAST.

Preservation from the Dangers of the Night, as Fire, — Tempests, — Robbery, — Murder, — pernicious Dreams, by which some have been terrified to Distraction, and in which others have even destroyed themselves.

Refreshment of Sleep, — or comfortable Supports from God, during a *restless* Night.

How

Praised be thy holy Name, O God, for preserving me from all the Dangers of the Night past, and for adding one Day more to my Life, the Term and Continuance of which, is known to thee alone.—Oh! give me Grace that I may to the utmost of my Abilities, employ it to thy Glory, and the Salvation of my immortal Soul.

Should you object that in a State of great Weakness, you are incapable of doing any Thing, remember that there are PASSIVE as well as ACTIVE Duties; that is to say, you may glorify God, and give Proofs of Obedience, not

How many have spent the Night in Prisons.—How many in excessive Pain of Body, or inexpressible Anguish of Mind, weary of their Beds, and their Lives.

2. CONSIDERATIONS relating to the PRESENT.

Chearfulness of the Sun, or Continuance of artificial Lights to supply its Absence.—All Manner of comfortable Conveniences, at least, “Food and Raiment, and the Necessaries of Life, wherewith you should learn of the Apostle to be content.” 1 Tim. vi. 1.

3. CONSIDERATIONS relating to the FUTURE.

The Prospect of spending another Day usefully; and in the desirable Society of your Relations, or intimate Friends; and the Hope of more effectually securing the Favour of God, through the Mediation of Christ, and a happy Immortality, for which you are a Probationer.—Whereas many were summoned last Night, from their Bodies, to appear before God,

only

only by doing, but by Suffering. The Soldier of Christ is not always in Action, but sometimes appointed to remain still; and to watch in the appointed Station; and blessed is that Servant whom his Lord at his coming shall find so doing.

After this Ejaculation quit your Bed immediately; for the Pillow is a treacherous Counsellor, and TIME is too precious to be lost in an unnecessary Indulgence; which may, in many Circumstances, be more criminal than most People are aware. — Let me therefore prevail on all the healthy Part of my Readers to ^b rise early; for if they cannot comply with so small an Instance of Self-Denial, how can others, which may be more difficult, be expected!

Let it be considered how greatly the Gain of an Hour or two, every Day from Sloth and Insensibility, really adds to the Term of your Life, as well as conduces to the Preservation of your Health. — For in Effect he can scarcely be said to live, who has no Sense of his Being, or Use of his Faculties; and the Habit of more on

^b It is a standing Regulation in the Orders of all the Infirmarys, that every Patient (unless ordered to the contrary by the Physician) shall rise at Seven in the Summer, and Eight in the Winter. — I cannot but hope, that Persons in healthy Circumstances will blush to indulge their Sloth, and lose their Time in Indolence, even when their weak and sickly Neighbours have left their Beds, and are either employed in their Devotions, or supposed to have performed them.

less Indulgence is known to make an astonishing Difference in these. — Nature not perverted always rejoices in Light and Action, as they, who in the Summer Season behold that Beauty of the Creation, the Sun breaking forth to adorn and make glad the Face of the Earth, are well able to testify. — In the Winter, the bountiful Providence of God, graciously accommodating every Want of his Creatures, has afforded us artificial Lights to supply the Place of the natural. The Use of which, Industry well knows, and nothing but Stupidity can cease to admire.

While you are dressing, keep out all worldly Thoughts as much as possible; and endeavour to direct your Mind to such Heads of religious Contemplation, as may suit your present Temper and Circumstances.

By Way of Assistance to such as may not readily recollect proper and edifying Subjects, I would propose these following; which at all Times are proper, but peculiarly so before our Devotions; — but you are to remember that these are not given as a Task, which must necessarily be performed; or that you are restrained from any other pious and improving Meditations. When you have once truly made Religion your Treasure, your Hearts will be intent upon it, and become enabled to supply you plentifully out of their own Stock.

Meditate on the unspeakable Glory of the great GOD, and your own exceeding Sinfulness,
that

that you may confess your Transgressions with deep Humiliation, and pray with Reverence and godly Fear.

Meditate on the BLOOD of Christ, which was shed to obtain all heavenly Blessings for you; — and on his powerful INTERCESSION at his Father's Right Hand, in your Behalf, that your weak Faith may be strengthened. [See Heb. iv. 14, 15, 16. and treasure up those Verses in your Memory.]

Call to mind at the same Time some of those valuable PROMISES which God has given to encourage your Prayers, and establish your Faith.

When you are dressed, offer up the following Prayer (or some other to the like Purpose) on your bended Knees, before you engage in any worldly Business; for that can rarely be of such Necessity or Importance, as to justify the Omission of Prayer, which is the Bread of the Christian Life. — When therefore the solemn Performance of this Duty is set aside, you should be very sure, that you are employing yourself more acceptably to God; or that your Hinderances are quite unavoidable. —

^c Some of these PROMISES you may meet with in the following Scriptures, viz. Psalm l. 15. — Matt. xvi. 22. — John xvi. 23. — 1 Tim. iv. 8. — 2 Pet. i. 4. Heb. vi. 7. — I have not inserted them at length, as you will receive still greater Benefit from looking them out, and reading them carefully in your Bible.

The most devout Postures, such as bended Knees and lifted up Hands, are not only fitting, but necessary in your Addresses to the divine Majesty, as Reason will inform you, if you consider well before whom you kneel. — But in such Circumstances where Kneeling cannot be complied with, as often it cannot among Servants, Travellers, or the Sick, then (if you have not learnt to repeat some Prayer) this Book may be used, either as you sit, as you stand, or as you lie, — or else use mental Prayer, if you are obliged to walk, or ride, or are employed in any bodily Labour. Nothing is more liable to be mistaken than the very necessary Performance of this Duty. — God Almighty at all Times, especially at such Times, regardeth not so much the Number of Words, or the Posture of the Body, as the Disposition of the Heart. “Son, “give me thy Heart,” is his Demand in Scripture^d.

But here again, be very careful that you do not deceive yourself; appeal to your own Conscience, whether this mental, and less solemn Manner of appearing before God, was really the Effect of Necessity; and whether you have not wilfully and negligently omitted the Performance of this Duty in a more decent and respectful Manner; for if there be any Degree of Insincerity in this material Enquiry, the Searcher of Hearts will witness against you. Where you

— make a stop at the End of your Prayer —
 Prov. xxiii. 6.

Sincerely

sincerely wish, but have not the Power to offer your daily Devotions with greater Solemnity and Reverence, then and then only, be assured, that as Prayer in some Manner, be your Business ever so urgent, is indispensably required, and absolutely needful for you, God will graciously accept such a Sacrifice as you are able to offer, be it even the shortest Ejaculation. — A very remarkable Instance of the Effect and Acceptance of mental, silent, or ejaculatory Prayer, you will find in Nehemiah, Chap. ii. 4.

Prayer kept up as a Custom, or considered as so many Words which must be repeated, without an attentive Regard and Eye to God, is insignificant and vain. A truly religious Heart, will not soon be tired of this Conversation with its Creator, the most intimate that we possibly can have in our present State, yet it is the Intention and Spirit, not the Form and Repetition of Words, which renders Prayer an acceptable Sacrifice, and a reasonable Service.

One Sentence issuing from the Heart, and sincerely accompanied by the Affections, is of more Value than many Pages carelessly read over; or the most complete Forms, inattentively repeated. — Still let no one conclude from hence, that it is a Matter of Indifference how short he makes this Work, or how soon it is over. — Let every one of you, when you pray, be slow in your Utterance, and earnest in your Affections, — make a Stop at the End of every Petition, that you may ponder upon the

inestimable Worth of the Blessing you implore; that it may be the Desire of your Heart, as well as the Request of your Tongue; and may the God of all Goodness enable you "in every Thing by Prayer and Supplication with Thanksgiving to let your Requests be made known unto him." Phil. iv. 6.

A short Prayer to be used either before your private Devotions, or in the Place of Publick Worship before the Service begins.

GIVE me, O Lord, for Christ's Sake, a deep Reverence of thy Presence. — Let thy Holy Spirit help mine Infirmities; that every Address to thy divine Majesty, and every Attendance on thy Service, may become effectual towards obtaining thy Blessing in this Life, and forwarding my eternal Salvation in the next. AMEN.

A PRAYER

A PRAYER FOR THE MORNING.

☞ *When this is used as a Family Prayer, read WE instead of I, OUR for MY, US for ME, with such other Alterations, as Circumstances may require, and the Person's own Sense direct. And farther it is to be observed that every Division of this Prayer ends with an AMEN ; as so solemn a Conclusion may recall the Thoughts from any wandering, and when used in a Family, it may not only engage their Attention, but the Repetition of the Word AMEN, will be a Proof that each Person joins in the Devotions.*

Thanksgiving. **A**LMIGHTY and everlasting God, great beyond Conception, and glorious beyond all Praise, in whom I live, move, and have *my* Being; and whose Mercy is over all thy Works, I thy needy Creature in a thankful Sense of thy good Providence over *me*, render Thee *my* humblest Acknowledgements for thy Preservation of *me*, from the Beginning of *my* Life to this Day; particularly I thank thee for the Grace thou hast given *me* now to call upon *Thee*.—Blessed be thy Holy Name for the continual Protection of thy Hand, by which I have been defended amidst the Changes and Chances of this mortal Life; kept in Safety; and delivered from

the Terrors and evil Accidents of the past Night. For *these* and all thy *other* Mercies, I magnify thy glorious Majesty, humbly beseeching Thee to accept this *my Morning Sacrifice* of Praise and Thanksgiving, for his Sake who lay down in the Grave; and rose again for *me*, thy only Son, and *my* only Saviour. AMEN.

*Self Dedication
to God.*

And since it is of thy Mercy, O gracious Father, that another Day is added to *my* Life, I *here* dedicate *myself* with all the Powers, and Faculties both of *my* Soul and Body, to *Thee* and to thy Service; to promote thy Glory and *my* own Salvation, in a sober, righteous, and godly Life.—I renounce the Devil and all his Works; the Vanities of this wicked World; and all the sinful Lusts of the Flesh; desiring nothing so much as to serve *Thee* faithfully all the Days of *my* Life. And I sincerely resolve, relying on the *promised* Assistance of thy Holy Spirit, so to improve the Time, which thou shalt be pleased to grant *me* in this World, that I may every Day become a better Christian, every Day offer *myself* to thy Divine Majesty more humble, more thankful, and more chearfully disposed to *every* good Work; and that I may persevere in Holiness and Righteousness unto the End.—In which Resolutions, sincerely made, though in a
conscious

conscious Sense of *my* own Weakness, do Thou, O merciful God, confirm and strengthen *me*; and especially this Day keep it stedfastly in the Purpose of *my* Heart to perform Them: that as *I* grow in Age, *I* may grow in Grace, and in the Knowledge of *my* Lord and Saviour Jesus Christ, and so dedicate *myself* to thy Service *here*, that *I* may *hereafter* be dedicated to thy higher Services, through the endless Ages of Eternity. AMEN.

Petition for Grace. But Thou knowest, Father of everlasting Compassion, Thou knowest the Weakness and Corruption of *my* Nature, and the manifold Temptations to which *I* am hourly exposed. *I* therefore most humbly beseech Thee to have Pity upon *mine* Infirmities, and to give *me* the constant Assistance of thy Grace, that *I* may effectually be restrained from Sin, and excited to *my* Duty. — Imprint upon *my* Heart such a Dread of thy Judgments, and such a grateful Sense of thy Goodness, as may make *me* both afraid and ashamed to offend thee. — *My most secret* Thoughts and Actions are open to thy Sight, may *I* ever conduct *myself*, “as be-
“holding Thee, who art invisible,” and as one, sensible of a Dependence on thy Help, and may thy Glory be the principal Aim of all *my* Actions. Grant *me* Patience under any Affliction Thou mayest see fit to lay upon
me,

me, and a Mind always contented with my present Condition. Let thy *Word* (particularly the *Text*, which *I* have selected for my *Meditation*) abide in *my* Memory, and thy Spirit dwell in *my* Heart; that *I* may resist stedfast in Faith, all Sins which war against *my* Soul; especially those which most easily beset *me*, making *me* ever ready to do Good unto all Men, according to the Abilities and Opportunities which Thou shalt give *me*; and may *I* not only be prudent and upright in *my* whole Conversation, but pure and heavenly even in all *my* Desires; that so walking faithfully before Thee all my Days, and being found watching whenever *my* appointed Time shall come, *I* may, through the Merits and Mediation of *my* great Redeemer, be translated to a Life of Glory. AMEN.

Petition in behalf of others.

With these Prayers in behalf of *myself*, accept, O Lord, as the Testimony of *my* Love and Charity, *my hearty* Intercession for others. Grant that all the Nations which have already heard and received thy Gospel, may live as becomes it, and may it continually be spreading wider and wider. Bless our King and Kingdom.—Rule the Hearts and strengthen the Hands of all, who, by thy Providence, have Authority under him. — May the Ministers of thy holy Word take Heed of the Ministry they have received to fulfil

fil it! — Send down thy Blessings temporal and Spiritual upon *my* Relations, Friends, and Neighbours, (especially on this Family) [or *especially on the Subscribers to this Infirmary, and my other Benefactors*]—Reward all who have done *me* Good, and pardon all who have done, or wish *me* Evil; giving them Repentance and better Minds.—Bless in a particular Manner, *I* humbly beseech Thee those, who pray for *me*, or desire *my* Prayers for them — and be merciful to all who are in any Trouble or Affliction of Mind, Body, or Estate; administering to each of them Help and Comfort, according to their several Necessities, that they may be conducted safe to “*that everlasting Rest, which remaineth for the People of God.*”— All which Petitions *I* humbly beg for his Sake, who went about doing Good to the Souls as well as Bodies of Men, and whoever liveth to make Intercession for the Transgressors, even thy only Son and our only Saviour Jesus Christ. AMEN.

*Petition for
God's Blessing
on the Business
of the Day.*

And now *I* am entering upon the Business of that Station, wherein thy Providence has placed *me*, *I* humbly beg thy Blessing on all such of *my* Endeavours as are agreeable to thy most Holy Word — Direct *me* in all *my* Ways, and prosper the Works of *my* Hands: And as *I* desire to walk

walk in a constant Sense of thy All-seeing Providence, so let the same good Providence watch over *me*, and preserve *my* going out and coming in. Defend *me* from all Dangers and Adversities; and be graciously pleased to take *me* and all Things belonging to *me*, into thy fatherly Protection this Day. These Things, O Lord, and whatsoever thou shalt see necessary and convenient either for *my* Soul, *my* Body, or *my* Estate, I humbly beg of Thee for the Sake of thy Son Jesus Christ, through whom I desire to praise and to please thee to all Eternity. AMEN.

On Sunday Morning, let the following Prayer, as placed between the Crotchets thus [] be used instead of the foregoing Petition for God's Blessing on the Business of a Working Day.

[I rejoice, O Lord, and am thankful for the Return of another Sabbath—May I always remember with Delight, as my Privilege and Happiness, to keep such a Day Holy, according to thy Commandment; for thou hast not only set it apart for thy more solemn Service, and our Rest from Toil, but hast made it honourable, *first*, by raising *thy* Son from the Dead, and then by pouring *thy* Spirit on his Apostles. — Withdraw *my* Mind I beseech Thee from
the

the Cares, the Business and Pleasures of this Life, which will shortly have an End, that I may more freely attend on the great Concerns of that far better Life, which is to last for evermore.—Blessed be God that I live in a Land, where I am allowed the free Exercise of *my* Religion, and where I have this Day an Opportunity of attending on Thee in a Place of Publick Worship.—Oh may I never neglect the Worship, nor profane the Day.—Blessed be God that I have a Minister to teach *me!* the Lord prosper his Labours, and give *me* Grace to profit by them, that *both of us* may enjoy an everlasting Sabbath.—Give *me* awful Thoughts of thy Great Majesty, and a lively Sense of *my* own Wants, that *my* Prayers and Praises may be offered up in a devout and serious Manner — Make *me* attentive to thy Holy Word, and to all the good Instructions which shall be given *me*; but above all Things, grant, O Lord, that I may not rest in *any outward* Performances, but by a right Use of thy Holy Ordinances, I may improve in Grace, to thy Honour and *my* own Peace: And that when this transitory Life shall end, I may be prepared for the higher Exercises and Enjoyments of thy heavenly Temple and Kingdom, through the Merits of *my* Redeemer and Advocate, thy Son, Jesus Christ. AMEN.]

Hear—

Hear O most merciful God, these *my* Petitions ; and accept *my* Thanksgivings, humbly presented to Thee in the *prevailing* Name of thy well-beloved Son, *my* most compassionate Intercessor ; in whose comprehensive Words, *I* further pray for *myself* and all Mankind.

OUR Father, which art in Heaven ;—Hallowed be thy Name.—Thy Kingdom come.—Thy Will be done in Earth, As it is in Heaven.—Give us this Day our daily Bread.—And forgive us our Trespases, As we forgive them that trespass against us.—And lead us not into Temptation ; but deliver us from Evil.—For thine is the Kingdom, and the Power, and the Glory, for ever and ever. *Amen.*

After the Lord's Prayer always, and fervently use this important Form of the Apostle, which contains a Summary of all the inestimable Blessings you have been imploring ; and of all that constitutes the Happiness of a Christian.

2 Cor. xiii. 14.

May the Grace of our Lord Jesus Christ, —and the Love of God,—and the Communion of the Holy Ghost,—be with ME [or us] and with all, whom I [or we] ought to

to remember in MY [or our] Prayers this Day [or Night] and for evermore! AMEN.

A short Prayer to be used after your private Devotions, or in the Place of publick Worship, after the Service is ended.

Pardon, O God, for Christ's Sake, the Coldness of my Worship, and the Wanderings of my Thoughts. Graciously accept my imperfect Services; and enable me to grow wiser and better by every Attendance on thee, lest this valuable Privilege itself should hereafter turn to my Condemnation. AMEN.

When you arise from your Knees, be very thankful that God has allowed you, through the Merits and Intercession of his Son, the Privilege of Prayer, and inclined you to make Use of it, while so many Thousands disregard it, and never so much as pray for themselves or others.—Reflect seriously on the Temper, in which you presented your Addresses at the Throne of Divine Mercy;—Remember you are to live suitably to your Prayers:—You ought therefore devoutly “to meditate in the Fields,” if your Business leads you thither, as you read that Isaac did (See Gen. xxiv. 63.) or in whatsoever Place or Employment you are engaged, you ought frequently in the Day, to recollect the Substance of your Morning Devotions, that you may pre-
K *serve*

serve as much as may be, the same Disposition of Mind in the midst of your common Business.— Observe farther that God requires such daily Service from you, as you are capable of paying, consistently with your other necessary Duties. All those therefore of my Readers, who can so contrive it, will I hope be constant Attendants on the daily Service of the Church, if they live where it is performed; since nothing can be more rational; more comfortable to themselves; or more conducive to the Glory of our Creator: And it ought undoubtedly to be considered, as a very great Blessing by the Inhabitants of those Places, where such daily, and regular publick Worship is maintained. — But these desirable Opportunities can rarely be had, except only in great Towns; and even there, I am sensible few in Comparison to the Bulk of the People are able to attend upon it; though many more might, and would attend, than now do, were they once roused from their Letbargy, and seriously disposed to keep their Souls in an habitual Readiness and Fitness to receive a Summons, whenever it should please God to call them, out of their Bodies, to join in his Worship with Angels in his immediate Presence. — Dr. BEST has justly remarked in his very pious, and truly useful Treatise on the daily Service of the Church of England, Price 1s. (would to God it was attentively read, and duly considered by every one of its Members!) “ that the Duties of that Station of Life, in which

“ *which Providence has placed a Man, or*
“ *daily necessary Labour, is to be preferred*
“ *before the daily Service of the Church,*
“ *where both cannot be performed.*

DIRECTIONS for reading the
Scriptures.

When your Prayers are ended if your Time will conveniently permit, improve your Mind by reading some Part of Scripture, and that you may the better profit by it, beg the Blessing of God in the following Prayer excellently suited to that Purpose; or in some other to the same Effect.

A Prayer before Reading of the Scriptures, from the Liturgy. See Page 28.

Blessed God, who hast caused all Holy Scriptures to be written for our Learning, grant that I may in such wise, bear them, *read, mark, learn, and inwardly digest* them, that by *Patience and Comfort* of thy Holy Word, I may embrace and ever hold fast the blessed *Hope* of everlasting Life, which thou hast given me in our Saviour Jesus Christ.
AMEN.

Read but a little at a Time; digest it well for your Comfort and Practice, and lift up your Heart occasionally to God, in some short Sentence or Ejaculation, agreeable to the Subject on which you are reading.—You may probably better conceive my Meaning by the following Examples.

Lord, give me Grace to obey this Command! Or,

Lord, deliver me from this Temptation, this Sin, or this Judgment! Or,

Glory be to thee, O Lord, for this Mercy! Or,

Lord grant me thy Grace so to attend to these Words of Eternal Life, that they may be the Delight of my Heart, and the Rule of my Actions.

When you have read Part of a Chapter, you may select a single Verse more particularly applicable to your Circumstances.—Commit it to Memory.—Meditate on it occasionally during the following Day; and turn it into frequent Prayer.—This the weakest Minds may do; and by this Method, you may more speedily attain the grand ENDS of studying Scripture; which are, 1. To exalt the Saviour. 2. To humble the Sinner. 3. To promote Holiness.—I must earnestly intreat you, to examine frequently and thoroughly the State of your Mind by these three Rules, which will be equally certain to you,

you, as the Touchstone is to the Goldsmith, on which he tries his Gold; for if you do not perceive your Faith and Knowledge has been reduced into Practice, you will have Cause to fear that you have read in vain.

If unavoidable Business should prevent your reading with any Continuance, still you may perhaps just dip into the Bible, and chuse out one short Text to meditate upon, which would supply Food to the Mind, and not take up two Minutes of your Time.—You will consider, that I am now endeavouring to form in you, a Habit of Religion;—Till that be attained, no Time should be lost; otherwise the newly kindled Fire might go out for want of Supplies.

In the Evening (and particularly if you had been prevented in the Morning) you may read some Passages of Scripture, either before or after your Devotions as best suits your own Disposition and Time.

These Rules may seem burdensome (as indeed would any other, how short soever) to those whose Hearts are averse to Religion; but if you once attain a Relish for it, my DIRECTIONS will become in a Manner natural to you. Indeed you will scarcely without Pain to yourself omit them, so much Delight will you find in their Observance, and so strongly will your Conscience reproach you on their Neglect; for

you will then clearly see that I have recommended no more to you, than what your Necessities, your Duty and Gratitude require.— But my grand Direction, without which all the others will be ineffectual, is

“ TO REDEEM TIME.” *Ephes. v. 16.*

since (as one of our most celebrated Writers has justly remarked) even our best Friends are too often Thieves of our important Time, and therefore it behoves us to be very careful of it.

Under which Head I must beg Leave to offer a Piece of Advice, not limited to those Persons under the Circumstances, for whom I am now writing; but useful, I might say necessary, to Persons in all Stations of Life, viz. To ask themselves seriously every Morning the following Questions. — With Regard to the first of them, I would recommend it to those who are able to make a Memorandum. Punctuality is the very Life of Business, and though strictly speaking not a Virtue, yet from it's great Use, very nearly allied to one. — When once this becomes an established Custom, the Advantages arising from it will be easily and certainly perceived.

I. What Business have I to do this Day, and in what Order?

II. What Opportunities can I this Day contrive for doing Good to others, or for improving myself?

III. What Temptations am I likely to meet with; and in what Instances have I lately failed?

DIRECTIONS *for the Evening Devotions.*

When your Hour of Evening Prayer approaches, (which in a Family should never be too late, as the Servants will then be unavoidably fatigued and sleepy) allot some little Time for such Recollection as I recommended in the Morning. — Be particularly watchful against Drowsiness:—Do not go to your Knees with Carelessness and Indifference, merely out of Custom, and only to keep up the Form of Prayer, frequently gaping and half asleep; but be conscientious in this solemn Duty, with an Eye to the Great God of Heaven and Earth, always remembering that inattentive lifeless Prayer is an unacceptable Offering, and all Confidence in that is an Abomination to the most High.— Endeavour therefore to have your Heart affected with an adoring Sense of God's most glorious Excellency, and with an humbling Conviction of your own Vileness, (Read Page 22.) and the many heinous Aggravations which have attended your Transgressions against him; and particularly the Sins of the past Day.— Endeavour to have an awakened ardent Desire
of

of obtaining the Blessings you ask, accompanied with a firm Faith in the Promises of God, and the Merits of Christ; that you may so ask as to receive, so seek as to find, so knock, by an earnest believing Importunity, that the Door of Divine Bounty may be opened, and that you may be abundantly supplied with all Spiritual Blessings; and thus praying, and thus supplied, you will amply find the Benefit, and rejoice in the Use of these important Directions.

The short Prayer, the same as in the Morning, [see Page 88.] is to be used before this Evening Prayer.

A PRAYER FOR THE EVENING.

✎ *When this is used as a Family Prayer, see the Directions given in the like Case for that in the Morning, Page 89.*

Thanksgiving. **O** Lord the great and glorious God, thou hast created all Things by thy Almighty Power, thou orderest all Things by thy wise Providence. Who can express the exceeding Goodness of the Lord, which is so continually, so abundantly descending on the sinful Sons of Men?—This Day and every Day, we have largely tasted of thy Bounty.—Oh! let thy never ceasing Kindness enkindle my
my

my Love! may I *now*, and *ever* give thee most humble, and unfeigned Thanks for the Mercies which from Time to Time, thou hast vouchsafed me; for my Being, my Reason, and all other Endowments and Faculties of Soul and Body: For my Health, [or for thy Support in Sickneſs] Friends, Food, Raiment, and all other Comforts and Conveniencies of this Life, — above all, I adore thy tender Mercy, and Compassion to me and to all Mankind, in ſending thy only Son into the World to redeem me from Sin and eternal Death; and in giving me the Knowledge and Senſe of my Duty towards thee. — I bleſs thee for thy Patience with me, notwithstanding my many and great Provocations; for all the Directions, Aſſiſtances and Comforts of thy Holy Spirit, for thy continual Care, and watchful Providence over me, through the whole Courſe of my Life, and particularly for the Mercies and Benefits of the paſt Day; beſeeching thee to continue theſe thy Bleſſings to me; and to give me Grace to ſhew my Senſe of *them*, and all thy *other* Mercies, that I may ever ſerve thee with Gratitude and Delight, obſerving a ſincere Obedience to his Laws, through whoſe Merits and Interceſſion we receive all our Bleſſings. *Amen.*

I am

I am ashamed to reflect on
Confession. my repeated Offences against a
 God so infinitely good ; yet, O
 Lord, as thou hast *promised* Mercy and
 Forgiveness to all them who confess and
 forsake their Sins ; I *now* come before thee
 in an humble Sense of my own Unworthi-
 ness, lamenting, that my THOUGHTS have
 too frequently wandered from thee, — that
 my WORDS have been unprofitable, and
 too often sinful, — and that the ACTIONS
 of my Life have been so contrary to thy
 Law. — I have every Day been doing those
 Things which thou hast forbidden ; and
 leaving undone, the Things which thou hast
 commanded, so that when I look back upon
 my past Life, and remember that thou art
 privy to my most secret Sins, I am afraid of
 thy Judgements, and ashamed to lift up my
 Eyes unto thee. — This Day, even this
 Day, I have added to my former Iniquities
*[especially by such or such Sins, naming
 the Sins.*]* Lord convince me thoroughly
 of

* When this Prayer is used by a single Person in
 secret Worship, let him here mention the Sins he re-
 collects ; or which from the Questions of *Self-Examina-
 tion*, he finds himself to have committed, either in
 Thought, Word, or Deed, in the preceding Day. —
 But when this Prayer is used in a Family, the Words
especially by, as between these Marks, [] must be
 omitted ;

of my Weakness, and my Need of thy Assistance!—Make me *deeply, lastingly* sensible of my ever increasing Sins, and of my guilty and undone Condition, without the Interposition and Atonement of my compassionate Mediator and Advocate, Jesus Christ. AMEN.

*Petition for
Pardon.*

But thou, Lord, art patient, long suffering and abundant in Goodness, keeping Mercy for Thousands, and pardoning Iniquity, through the Atonement made by thy Son, which his Gospel has encouraged me to plead. Do thou, O gracious Father, who desirest not the Death of a Sinner, for his Sake blot out all my Transgressions. — Extend to me, even to me, Lord, as an Act of Grace, that Satisfaction which my Saviour has made to thy Justice, “*He was wounded for my Sins, and bruised for my Iniquities,*” as the Chastisement, which obtained, *my Peace was upon him, so let me be healed by his Stripes,* he has repaired the Honours of thy Law,

omitted ; and instead thereof, let him who reads make a short Pause here, that every one in the Room may have a little Time for mental Examination and secret Confession of the Sins and Failings of that Day :—but a more particular Confession may be made in private, either *before or after* Prayers, as each Person has Time for a fuller Self-Examination.

which

which I have broken. Lord! remember me for his bitter Agonies; Lord! consider me in his meritorious obedience; Lord! regard me, through his prevailing Intercession!—For his Sake, O my God, for his Sake, be gracious unto me thy Servant, and for the Merit of his Sufferings, be thou merciful to my Sins: May I feel the liveliest Impressions of Love and Gratitude for what he has done and suffered! Make me thoroughly sensible of the Malignity of Vice, and of thy Hatred to it which required such a Sacrifice; Work in me a hearty Contrition, and let the Remembrance of Sin be more grievous and afflicting to me, than of any other Evil whatsoever; that I worthily lamenting my Transgressions, being brought to a Hatred of, and a hearty Repentance for them, may have a well grounded comfortable Persuasion, that my Sins are forgiven, and obtain a full Pardon at thy Hands, who art ever ready to receive humble and penitent Sinners, for the Sake of thy Son Jesus Christ, our only Saviour and Redeemer. AMEN.

Petition for Nor do I only beg for *Par-*
Grace. *don* of my Sins, but also for
Grace to cure my distempered
 Nature. As thou hast put into my Heart
 Desires and Resolutions of Amendment,
 continue to me the Assistance of thy Holy
 Spirit, that I may bring the same to good
 Effect,

Effect, in a godly, righteous, and sober Life.—Reform whatever thou findest amiss in the Temper and Disposition of my Soul, that no unclean Thoughts, unlawful Designs, or irregular Desires may rest there. Purge my Heart from Envy, Hatred, and Malice, that I may never suffer the Sun to go down upon my Wrath.—Make my Heart a fit Habitation for thy Holy Spirit, and thus endue me with a living Faith.—Quicken me with inward Holiness.—Number me with those who “*Worship God in the Spirit, and rejoice in Christ Jesus. Not having any Confidence in the Flesh*.” And since the Time of my Abode in this transitory World is so very uncertain, since I am to be happy or miserable *eternally* when I depart hence, and am no more seen, let me not flatter myself with the Conceit of any *long* Continuance in this Tabernacle of Clay; but let me wait for my great Change, wait in constant Expectation of it, and in the *habitual* Preparation for it; ripening for Heaven, as I approach to the Grave, and finding at last, to my unspeakable Comfort, that, “*To die is Gain*,” so that living or dying I may be thine, through the Merits and Satisfaction of our Lord and Saviour Jesus Christ. AMEN.

• Philipp. iii. 2.

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On

On Sunday Evening let what follows between the two Hooks [thus] be added to this Prayer, but at no other Time.

[This Day, most gracious God, I have been engaged in the Services of thy House, grant that they may be greatly profitable to me. — Let ^{me} not the negligent Use I have made of these Spiritual Improvements, cause thee, in Anger, to with-hold thy Blessing; but for my Redeemer's Sake, deeply impress both on my Memory, and on my Heart the Instructions I have received; and let the Fruit be visible through the following Week and whole Course of my Life:— Accept the Praises I offered, and the Humiliations I then made, together with all the Petitions presented for myself and others:— May I and each of my Fellow-Worshippers find, when we return again to the World, that “we have been with Jesus;”—and gained some fresh Supplies of his Spirit.—And for such who would have attended on thine Ordinances, O Lord, but could not, visit them with thy Favour in their Retirements:—And as for those who might have waited on thee, but did not chuse so to do, Lord pity them, and bring them to a better Mind:—And may the Power and the Riches of thy Grace in Christ

for the Uninstructed.

III

Jesus appear in their Recovery, and Salvation.—Prevent me, O Lord, from doing any Thing the Remainder of this Day; which might have a Tendency to dissipate my Thoughts, and wear away those serious Impressions, which have been made upon me; but lead me, Thou Heart-searching God, to a *true* Repentance, to a steady Faith, and to a *sincere* Obedience; and Oh grant, that I may never be like those wicked ones of old, “*who flattered thee with their Mouth, and lied unto thee with their Tongues, for their Hearts were not right with thee, nor were they stedfast in thy Covenant*”; but cause me to watch, pray and strive more than ever against my Sins, especially *the Sin of Unbelief*; and may I be more deeply concerned to have my *Heart* renewed, that in the End I may attain to an everlasting SABBATH, through the Mediation of Jesus Christ our Lord. AMEN.]

And to my Prayers for myself, I would join my Intercessions, both general and particular, for others. — Do thou, O God, who art the Governor of all the Nations, and Father of all Men, spread the Religion of thy Son in its Purity and Simplicity, upon the whole Race of Mankind, and may it

8 Psalm lxxviii. 36.

L. 2.

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produce happy Effects in their Hearts and Lives. — May the Light of thy Gospel shine upon all People; that all may see, that all may partake of thy great Salvation. — May thy Servant, our King, be endued with all Christian, and royal Virtues. — May the Ministers of thy Gospel be happily instrumental to promote the Knowledge and Practice of real vital Christianity, both by their Doctrine and Example. — Send down thy Blessings, temporal and spiritual, upon all my Relations, Friends, and Neighbours [*especially upon this Family*]. “Be thou their Father, and let them be thy Sons and Daughters, O Lord Almighty.” Reward all that have done me good [*particularly the Subscribers to this Infirmary, and my other Benefactors*] and pardon all those who have done, or wish me Evil, giving them Repentance and a better Disposition. Have Pity upon all who are afflicted either in Mind, Body, or Estate, especially upon those who want the necessary Means of Instruction. — Bring to their Minds all such Considerations as may revive and succour them. — I commend unto thy tender Compassion, all sick and dying Persons, that they may omit nothing which is necessary to make their Peace with thee before they die; and I farther beseech thee to extend thy

Mercy even to those who never pray for themselves, that they may see before it be too late, the Danger of "living without God in the World." — Administer to every one Help and Comfort, according to their several Necessities, for his Sake who went about doing good to the Souls and Bodies of Men; thy Son and our Saviour Jesus Christ. AMEN.

For Rest and Protection. In a particular Manner, I beseech thee to continue thy gracious Protection to me [and my Family] this Night, in which Multitudes will breathe their last. — Into thy Hand I commend my Soul and Body; my Substance, my Dwelling, and all Things that belong to me. Do thou, O thou Preserver of Men, who neither sleepest nor sleepest, be pleased to take both me and them into thy especial Care and Protection. May I lie down with Consolation in Christ, and the Hopes of his appearing as my Advocate. Defend me from all Dangers and Mischiefs, and from the Dread and Fear of them, that I may enjoy such quiet and refreshing Sleep [or such Supports under my restless Nights] as may fit me for the Duties of the following Day. — May I awake full of the Praises of thy Goodness, and with fresh Resolutions of dedicating my preserved Life, to thy Glory and Service. — And

Lord make me ever mindful of that Time, when I shall lie down in the Dust; and grant me Grace, always to live in such a State, that I may never be afraid to die; but that whether I live, I may live unto thee, or whether I die, I may die unto thee. — Notwithstanding all my Unworthiness, I cannot despair of such try'd Goodness, and I now cast myself on thine infinitely tender Mercy in thy well beloved Son, whose precious Blood will speak better Things in my Behalf, than my Lips can utter, or my Heart conceive. AMEN.

Hear, O most merciful God, these *my* Petitions; and accept *my* Humiliations and Thanksgivings, for the Sake of *my* compassionate Redeemer, and prevailing Intercessor; who has instructed and encouraged *me* further to pray to thee, in *his own* comprehensive Words, for *myself* and for all Mankind.

Our Father, which art in Heaven, &c.

The Grace of our Lord Jesus Christ, &c.

End your Evening Devotions with the short concluding Prayer after Worship. See Page 97.

The whole either of the Morning, or Evening Prayer, together with the introductory,
the

the Lord's, and the concluding Prayer, may be read over very deliberately in a Quarter of an Hour. — Servants therefore, and Day Labourers, would do well to consider how small a Portion of Time will be required for their earlier Rising, in order to perform this necessary Duty before they enter upon the others belonging to their several Stations [see Page 86.] But still as the Length of these Prayers may make it difficult for those who cannot read, to learn them by Heart, and to retain them in their Memories, it may be convenient to add the two following Forms, which will be found, on Comparison, an Abridgement of the former, and divided in the same Order.

Persons of very weak Memories, and many Children of Five or Six Years old, may be taught to get these abridged Prayers by Heart: — But if even these should be thought too long, (which I hope will be seldom the Case) I would then recommend the Use only of the LORD'S PRAYER, with the important Words of St. Paul; namely, May the Grace of our Lord Jesus Christ, &c. —

No Man living, from the highest to the lowest, whether he be learned or unlearned, can have a reasonable Excuse for the entire Omission¹ of daily Prayer to God; since the Refusal of such Homage is to act contrary to the Example and Command of Christ; and

¹ See Page 87.

in Effect, to disown his Power over us; his Goodness to us; his Justice to punish Transgressions; and to question his Faithfulness in fulfilling his Promises.

Nor is PRAYER to be considered merely as a Tribute, which we owe to God; but also as the means of deriving Strength and Comfort to our own Souls. — And a sincere Christian (one duely concerned for his spiritual Health) would no more think of omitting Prayer to-day, because He practised it yesterday, than of abstaining from Food to-day, because He yesterday took it at the proper Season. The regular Returns of either may indeed be omitted on some very urgent ^{*} Occasion, when the Honour of God, and the Good of our Fellow Creatures plainly require our ~~most~~ immediate Attendance; but the spiritual Life can no more be maintained in a long and frequent Neglect of the one, than the natural Life is in that of the other. — “ Our Wants, says the late Bishop of London (Dr. Gibson) in his Treatise on Family Devotion, “ are daily; and the Temptations which draw our Hearts from God, “ to the Things of this World are daily; and “ upon both these Accounts our Prayers ought “ also to be daily.”

^{*} See Page 85.

Begin your Morning Devotions with the short introductory Prayer before Worship. See Page 88.

An Abridgement of the Prayer for Morning.

Thanksgiving. **A**LMIGHTY and most merciful God, with my whole Heart I thank thee for my Preservation, during the past Night, and for adding another Day of Probation to my Life, while so many are cut off unprepared, and unwarned.

Self-Dedication. To thee, and to thy Service, I most humbly *dedicate* myself with all the Powers and Faculties both of my Soul, and Body. Every Talent which I have is indeed thine own; but I *sincerely* resolve, and will most earnestly labour, to improve it to thy Glory and my own Salvation, for which *Ends* I was created.

Petition for Grace. Let thy all powerful Grace possess, and fill my Heart, without which, I am utterly unable to pursue these *sincere* Purposes: I know I can do all Things through Christ, who strengtheneth me; grant, O Lord, that *through him* I may be enabled to run, *with Delight*, the Race, which is set before me,

me, and so run as to obtain the glorious Prize.

Petition in behalf of others.

Send down thy saving Health upon the whole Race of Mankind, and give them the Love and Fear of thee, but particularly bless my Relations and Friends [*especially the Subscribers to this Infirmary, and my other Benefactors*]. — Pardon mine Enemies, and turn their Hearts; and grant to all Men whatsoever is needful or profitable, either for the Welfare of their Bodies, or the Salvation of their Souls.

Petition for Blessing on the Business of the Day.

Enable me, Lord of all Power and Goodness, *faithfully* to perform the several Duties belonging to that Station, in which thy Providence has placed me, and bless me in the Execution of them. May I live all the Day long, under a grateful Sense of thy fatherly Protection, and in a lively Hope of everlasting Glory, through Jesus Christ. AMEN.

☞ On Sunday Morning let what follows between the two Hooks [thus] be used instead of the foregoing Petition for God's Blessing on the Business of a working Day.

[Blessed be thou, O Lord, for setting a-part a Day for the noblest Employment of created Beings, that of serving and glorifying

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ing their divine Master. — Oh! teach me to remember this thy Command; and to shew my Obedience in devoutly attending upon thy Service, and fervently joining in the several Parts of it. Let thy Words delivered, and explained by the Mouth of thy Minister, find a ready Admission into my Heart, and not be lost through Carelessness, or rendered fruitless by the vain Pursuits of the World.]

Hear, O most merciful, &c. &c. See Page 114.

Our Father, &c.

The Grace of our Lord, &c.

End your Morning Devotions with the short concluding Prayer after Worship. [See Page 97.]

Begin your Evening Devotions with the short introductory Prayer before Worship. See Page 88.

An Abridgement of the Prayer for the Evening.

Thanksgiving. **M**OST GREAT and glorious God, with the deepest Humiliation, and utmost Gratitude, I thank thee for all the Mercies which thy bountiful Hand hath bestowed upon me, parti-

particularly those of *this* Day; and above all, for the reviving Hopes and Expectations of a far better Life in thy eternal Kingdom.

Confession. I most earnestly repent, and abhor my odious Ingratitude, and my manifold Breaches of thy Commands *by Thought, Word, and Deed*, especially the Sins of this Day [such as——¹]¹—I lament too with deep Concern that I have neglected the Duties, which I ought to have observed.

Petition for Pardon.

But thou, O my God, aboundest in Mercy, and thy Son Jesus Christ came into the World to save Sinners. For his Sake, Father of everlasting Compassion, forgive all that is past, and cleanse me from all Unrighteousness. I have destroyed myself, but in him there is Health, and plenteous Redemption. — I desire to rely on him, as my Saviour; to submit to him as my Lord; and to comply with his most reasonable, and most gracious Terms of Pardon and Salvation.

Petition for Grace.

Grant me, O Lord, thy all-powerful Grace and Assistance, to supply the Weakness of my Endeavours, and to reform and rectify my depraved Will and evil Affections. — Pre-

¹ Here confess your particular Sins, in the Manner as directed, Page 106.

serve me from the Sin of Unbelief in thy Promises; and let me ever remember to my great and endless Comfort, that “*I can do all Things (necessary for my Salvation) through Christ which strengtheneth me.*”

On Sunday Evening let what follows between these Hooks [thus] be added to this Prayer, but at no other Time.

[I lament, as my Unhappiness as well as my Fault, O most gracious God, that I love thee no better; and I am grieved to think of my Coldness and Inattention, which has too often appeared during my Attendance on the solemn Service of this *thy Day*. Accept of such imperfect Offerings as I have been able to make. Grant that I may meditate upon thy Law with Profit and Delight; and that the good Seed sown in my Heart, may take deep Root, and bring forth abundant Fruits; that so my Conversation may be such as becometh the Disciple and Follower of my blessed Instructor and Master Jesus Christ.]

Petition in behalf of others.

Be merciful and gracious to the whole Race of Mankind, particularly those to whom I am more immediately related (*especially the Subscribers to this Infirmary, and my other Benefactors*) as likewise to this Family. I beg thy Blessing on all those I ought to pray

M

for,

for, and on those who pray for me, especially on the Afflicted. Oh! reconcile them to their Sufferings, and all of us to thyself, and give them and us whatsoever thine infinite Wisdom knows to be necessary, both for our spiritual and temporal Welfare.

Petition for Rest and Provision. I commit myself unto thee, O God, this Night, beseeching thee to give me Rest and

Safety; or if my Soul should be required at my Hands before the Morning Light, Oh! receive it to thy Mercy, thro' the Merits and Mediation of Jesus Christ, in whom thou art always well pleased. AMEN.

Hear, O most merciful God, &c. [See Page 114.]

Our Father, &c.

The Grace of our Lord, &c.

End your Evening Devotions with the short concluding Prayer after Worship. [See Page 97.]

DIRECTIONS relating to SELF-EXAMINATION.

Every Evening before Prayer, such as have Leisure would do well to examine themselves, by

by the following, [see Page 126 and 133] or some such Method, not only that they may fully know their Offences, but that they may rightly confess, sincerely repent, and duly amend them. They who are in a frequent Hurry, and subject to the Authority of others, using the same Method as often as they conveniently can. Conscience will answer all the Questions here stated in a few Minutes, and to these such others may be added as any one's Station and Circumstance in Life may require; and these general Heads may easily be made still more particular; or, in any Examination before the Sacrament, Questions, suitable to that solemn Occasion, may be devised from the Nature of the Ordinance. — Write down the Sins of which you find yourself guilty, review them penitently, lament, pray, and strive against them, and with the utmost Gratitude thank God, that he still continues you in a State of Trial, or Probation; but particularly write down the Reasons which at any Time make you afraid to die; consider them well, and opposite to them, write down the proper Methods to prevent such Fears for the future; and the best Arguments you can get to fortify yourself against them at the present Time. — Consult too, some experienced Christian, if you have such a Bosom Friend, in whom you can entirely confide.

But above all Things, if you have Leisure and Capacity, I would recommend to you the keeping a DIARY, or daily Account how you employ

employ your Time. This will be of great Use, both with regard to your spiritual and temporal Concerns.

But if you cannot keep a DIARY in so full a Manner as you could wish, yet you may now and then commit to writing, a few Observations on the State of your Mind, and your Progress or Decline in Religion, which the oftener they are repeated, the more Advantage you will reap from them.

When you have not the Opportunity of using this, or some other Book of the like Kind, then a short Examination (such as you will find Page 133) when once learned by Heart, may be used, and the Answers given to each particular as you go from Place to Place, or are engaged in other Business, which does not require a Conversation with, or Attention to, the Discourse of others. — Nay, you may use a Method even shorter than this, whensoever you are pressed in Point of Time; namely, to divide the Day into four Parts, the Morning, — the Forenoon, — the Afternoon, — and the Evening. — Considering briefly, but very attentively, what your Behaviour has been in each of them. — This I would call a MENTAL SELF-EXAMINATION; and you will be able with great Expedition to recollect your Failings, under the same general Heads of Duty to God, your Neighbour, and yourself. — But by no Means content yourself with this short mental Examination, when there is Leisure and Opportunity for doing it more

more particularly, and at large: Much less are you to imagine that you have done enough, when in your larger Examinations you have repeated so many Words, without considering the Sense and Intention of them. — Ob! never examine yourself slightly, and only as a Thing of Course; but always REMEMBER that this Examination is made in the Presence of the all-seeing God; and that you may be instantly summoned by sudden Death before his Tribunal, as many Thousands have been, there to have your Sincerity tried.

Renew therefore every Evening your Application to our Lord Jesus Christ for the Pardon of those Sins, which attend even your most innocent Days: And your Peace being thus made with him, you will no longer be afraid to die, or appear before God. — You now see clearly how very important a Duty daily Self-Examination is, as it acquaints us with our own Hearts, which are more or less diseased, and shews us the indispensable Necessity of applying to the great Physician of Souls, that he may grant us his saving Health, and cleanse us from all Unrighteousness, by the renewing Grace of his Holy Spirit; and thus gradually prepare us for eternal Life and Bliss. It is the great Design of his Gospel to save us, not only from the Punishment of Sin in Hell, but from the Dominion of it^m even whilst here on Earth.

^m See Rom. vi. 14. 1 John iii. 8.

M 3

— And

behold

— *And in Proportion to our Desires after Holiness; and as we use the Means to obtain it, so we are supplied with Grace from above; united to our great Redeemer, and have our Conversation in Heaven.*

HEADS OF SELF-EXAMINATION

as to the Breaches of your Duty towards God, your Neighbour, and yourself.

I. Duties towards God.

1. **D**O I truly, sincerely, and without the least Doubt or Scruple, believe in God the Father, in Jesus Christ, and in the Holy Ghost? — Have I the *same Faith* in my Heart which I profess in my Lips? — Do I live in an *habitual* Sense of God's continual Presence with me; and am I careful to obey him to the utmost of my Power? — Do I acknowledge myself accountable to him for all my Thoughts, Words, and Actions; my Repentance, or Obstinacy; my Belief, or Disbelief; my Obedience, or Disobedience?

2. Do I hold myself obliged to worship God both in *publick* and in *private*? — Do I take a *Delight* in my Duty, and perform it *daily*, as often as I have Opportunity? — Do I *regularly* comply with his holy Ordinances; particularly that of receiving the
blessed

bleſſed Sacrament? — Do I gratefully acknowledge the great Works of my Creation, *Preſervation, Redemption, and Sanctification?* — Do I make the Will of God the *Rule* of my Actions; and do I *contentedly* ſubmit to *that* under all Circumſtances of Life?

3. Am I zealous for God's Honour, and do I ſhew a due Reverence to his holy Name? — Am I guilty of no Profane-
neſs, Curſing, or Swearing, nor any Way encourage it in others; but on the contrary diſcountenance it as much as in my Power? — Do I prefer Things *temporal* to Things *eternal*, and ſeek by whatſoever I do, to advance the Glory of God? — Have I no Anxiety, or Murmurings, with Regard to the Things of this Life, and do I reſt contented in that State wherein it has pleaſed God to place me? — Do I not preſume too much on God's Mercy through Chriſt (ſo as to go on in wilful Sins) nor upon any Occaſion diſtruſt his *Providence*, or fatherly Care of me?

II. Duties towards my Neighbour.

1. Have I not provoked my Neighbour by any proud, ſurly, contemptuous, and ill natured Speeches, or Actions? — Have I not injured him by ſlandering, lying, deceiving, or defrauding him upon any Occaſion? — Have I endeavoured to take away his

his good Name, or lessen his Character and Reputation in the World? — Should I rejoice at any Evil which might befall him? — Do I *secretly* wish his Death, or any Harm, or Loss to happen to him?

2. Have I endeavoured to tempt, or draw him into Sin, by any *indecent*, or *evil Example* which I have shewn? — Do I truly and sincerely wish for his Welfare, both spiritual and temporal, and do what I can to promote it? — Do I give him proper Admonitions, and *friendly Advice* whenever I see him stand in need of them, or judge that they might be useful; or do I receive *such* kindly from him? — Do I make amends for any Injuries which I have done him designedly, or by Accident; and have I *true Compassion* and Concern for him, when under any Affliction or Want; and do I endeavour to help and relieve him to the utmost of my Power?

3. Do I heartily forgive all Injuries, which he ever did to *me*; and do I sincerely desire and endeavour to live at Peace and Friendship with *him*? — If he continues in Enmity^a with me, do I pray to God for him,

^a One of the most illustrious, but at the same Time one of the *most difficult* of the Christian Duties, is “To love our very Enemies; and to pray for the
“ Welfare

him, and find in myself a sincere Disposition to return Good for Evil?

III. Duties towards myself.

I. Am I, in my Conversation, vain-glorious, subject to Passion, and easily provoked; or do I preserve a Decency, Modesty,

“Welfare and Amendment of them, who despitefully use and persecute us.” — As therefore Love and Charity towards all such, is so repeatedly and strongly enjoined us by our Lord, we are under an *indispensible* Obligation to comply with it; and if we duly observe this Precept, we shall soon find the beneficial Effects of it. — But let none imagine that this Injunction is meant to produce Insensibility. Our Creator has endued the human Mind, with a Sense of *Resentment*, as the necessary Means of Self Preservation. This limits the Use of Anger; — any farther Extension is the Abuse of it. — “Be ye angry and sin not.” *Unbridled Wrath*, with its usual Attendant *Malice*, is a most dangerous spiritual Malady; the pestilential Remedy for which, is fervent Prayer; and happily in the Power of every one. This is equally salutary with regard to him who gives, and him who receives, a Provocation. The Injurer of his Neighbour, and the Self-Avenger should alike be considered as spiritually diseased; and both are consequently Objects of *Compassion*, rather than of *Hatred*. — Prayer for our Enemy is the means to obtain the Grace of God for his Conversion; and at the same Time to preserve our own Breast serene, and out of Danger from any Infection from our Intercourse with him. It is not only a necessary Act of Obedience to our blessed Saviour’s express Command, but ’tis the strongest Proof that we are not overcome of Evil, but “overcome Evil with Good.”

and

and Humility, without over-valuing myself, or despising others upon any Occasion?

2. Am I diligent in my Business, or Calling; and do I employ my spare Time innocently, and to the best of my Power usefully to myself and others? — Am I contented with my Condition, free from covetous Desires, or envious Repinings at the Prosperity of others? — Do I not indulge myself in any blameable Excess; but am I careful to keep myself temperate and chaste, not only in *Act*, but in *Word*, and even in *Thought*? — Do I not indulge myself in *unnecessary* Sleep, and in *needless* Amusements,

Recrea-

* Read attentively Page 83.

As Persons in *higher* Ranks of Life than these for whom these Directions were *immediately* intended, may probably look into it, I think it not improper for their Sakes to add, that I am very sensible, not only of the *Innocence*, but *Expediency* of AMUSEMENTS, when well chosen and moderate, when used not merely "to pass TIME away," but to unbend the Mind, or give Ease and Health to the Body; and thus make us more fit for *profitable* Employments: — therefore I would by no means have this Question so understood as condemning Amusements *in general*, or insinuating that CHRISTIANITY and CHEARFULNESS were inconsistent with each other. — My Design is only to guard against *excessive* Indulgences of this Kind; — against turning them into the *main Business* of Life, instead of admitting them by way of *Recreation*. — And since 'tis not uncommon even for *serious* People to squander away too many of their *inestimable* Moments in

Recreations, or Diversions of any Kind? — Am I not subject to Pride, Ostentation, or Extravagance in my Expences, or Apparel?

3. Am I not more concerned, or intent upon the Care of my Body, Estate, or other Affairs of this World, than about the Interests of my Soul, and the Security of my eternal Salvation? — What Ground have I lately got of my constitutional Sins? — How have I this Day behaved under any sudden Vexation, or Temptation to those Sins which most easily beset me? — Have I well considered that the *World of Spirits* must soon open upon me, perhaps this very Night? — Do I sincerely desire and labour to fit and prepare myself for Death, by repenting of, and forsaking my Sins, and by using all those Means the holy Scriptures teach me to obtain Pardon of my Sins, and to secure the Favour of my great Redeemer. — Do I startle at the Thoughts of a Separation of Soul and

in very Vanity, this Caution cannot be deemed needless. — May none of my Readers forget that Time is a Talent, for which we must give Account! That our great Master has expressly commanded us, by his Apostle, "TO REDEEM IT:" [See Page 102] that it is the Ground-work of all religious Improvement, and religious Service: — that to trifle it away, grieves "the Holy Spirit," and hurts the Power of Christianity in our Hearts; as a Worm at the Root of a Plant, obstructs its Growth; imperceptibly indeed, but effectually; perhaps destructively.

Body; or can I compose myself in a resigned
Disposition, either to sleep, or die?

How have I discharged, or wherein have
I neglected the Duties required of me, either
as a Parent or Child, a Brother or Sister,
a Husband or Wife, a Servant or Master?

This is the Temper, which the Believers of old
actually enjoyed, (See 2 Cor. v. 1, 2.) and which we
should pray to obtain. — Remembering that DEATH hath
no Power to hurt a Soul, that is united by FAITH (See
John xvii. 31.) to the great Redeemer; who is supreme
Lord of the unseen World; or (as the Scripture ex-
presses it) “*has the Keys of HEAVEN and of EARTH.*”
Rev. i. 18. — I cannot easily express this Temper,
which I would be so glad to cultivate and promote,
better than in the Words of Cowley:

“*Be satisfy'd and pleas'd with what Thou art;
Be cheerfully and well thy allotted Part;
Improve the present Hour; Be thankful for the Past;
And neither fear, nor with thy Approaches of the Last.*”

What a cheerful and resigned Spirit is here! — The
Attainment of which will be the greatest Happiness to
ourselves; is one of the chief Ends of the Christian Reli-
gion; the most amiable, and consequently the most ef-
fectual Method of recommending it to others.

The Archangel MICHAEL, is represented by Milton,
as giving the same Kind of Advice to our great Pro-
genitor ADAM.

“*No love thy Life, nor hate; but what thou lovest,
Love well; love long; or short permit to Heaven.*”

securing my eternal Happiness, than upon any of the Pursuits, or Advantages of this World, and 3. Am I now in that State, I would chuse to be found at the Approach of Death?

Proper SENTIMENTS, while undressing;
and on lying down to Sleep.

While you are undressing, and by Degrees laying aside every Garment, wherewith your Body was cloathed, consider of how little Importance it is of what Materials those Garments were made, so long as they answered the Uses, and Demands of Nature. — The Ornaments of Gold and Silver, the richest Embroidery, and most beautiful Apparel of the Great, the same Nature also requires at certain Seasons to be laid aside, and leaves their Bodies little more to boast of than your own. — But a Night certainly, and perhaps speedily, cometh, when the same Accommodations will be common to you both. — When you come to lie down in the Grave, all the glittering Trifles of this World must be for ever laid aside. — When you are again called to rise, other cloathing, and other Ornaments will be required, which you (though Poor) are as well able to purchase as they; and without which both Body and Soul will

will continue to all Eternity naked and miserable, far beyond the most deplorable Instances of Poverty, and Want in the present World. — We should therefore endeavour, with the Assistance of God's Holy Spirit, in such Manner to acquire, as never to be unmindful of, but constantly and habitually to EXERT the four following Duties; and I would especially urge it as a proper Employment, when you are lying on your Bed, and composing yourself to Rest, viz.

1. Such a sincere Repentance for your past Sins :

2. Such a steadfast Faith in Christ, and thankful Remembrance of his dying Love :

3. Such an universal Charity towards Men of all Ranks, and of every Party : And,

4. Such an entire Resignation to the Divine Will ; — as every one would wish to exercise in the last Moments of Life.

Sleep is not only a Lesson of Humility, as it shews the Frailty and Weakness of our State, a Recruit of our Faculties being so soon necessary ; but it is indeed, as has been often observed, so like Death that we should not trust it without some such Preparation as the afore-mentioned, which if habitually exerted, will in Time dispose us to lay down our Heads in sweet Serenity, even though we were certain that “ our Souls “ would be required of us before the Morning Light.”

When Sleep is advancing on you, close your Eyelids with these heavenly Thoughts, and say, as you would in a dying Hour, for you cannot be sure that you shall ever awake any more, "Into thy Hands I commend my Spirit; for thou hast redeemed me, O Lord, thou God of Truth." Psalm xxxi. 6.

If you awake in the Night, and cannot compose yourself again to Rest; or if the Severity of any Disorder should keep you from Sleeping; I hope you would endeavour to sooth your Anguish, and beguile the tedious, or rather improve the important Hours, by following the Prescription which the Divine Physician for all our spiritual Maladies has sent us by the Hand of his Servant; viz. "If any be afflicted let him pray" like David, "remembering your God upon your Bed; and meditating^a on him in the Night-Watches."

^a See the Bible Psalms lxiii. 6.

VERSES for the Use of the Sick.

These Verses were purposely composed, and are more immediately calculated, for Persons in such afflictive Circumstances, than is usually to be met with in any printed Collections, — and if committed to Memory, and repeated occasionally, may serve as a profitable Amusement to the Patients at any Time: especially when they cannot rest, or happen to awake in the Night.

I.

MY God with grateful Heart I'll raise,
A daily Altar to thy Praise;
Thy friendly Hand my Course directs;
Thy watchful Eye, my Bed protects.

II.

When Danger, Woes, or Death are nigh;
Past Mercies teach me where to fly;
The same Almighty Arm can aid,
Now Sickness grieves, and Pains invade.

III.

To all the various Helps of Art,
Kindly thy healing Pow'r impart;
BETHESDA'S BATH* refus'd to save;
Unless an Angel bless'd the Wave.

IV.

All Med'cines act by thy Decree,
Receive Commission all from thee;
And not a Plant which spreads the Plains,
But seems with Health when Heav'n ordains.

* See John v. 4.

V.

Clay, and Siloam's Pool * we find,
At Heav'n's Command restor'd the Blind;
Hence *Jordan's* † Waters once were seen
To wash a *Syrian* Leper clean.

VI.

But grant me nobler Favours still,
Grant me to know, and do thy Will;
Purge my foul Soul from ev'ry Stain,
And save me from eternal Pain.

VII.

Can such a Wretch for Pardon sue!
My Crimes, my Crimes arise to View!
Arrest my trembling Tongue in Pray'r,
And pour the Horrors of Despair.

VIII.

But oh! regard my contrite Sighs,
My tortur'd Breast, my streaming Eyes;
To me thy boundless Love extend,
My God, my Father and my Friend.

IX.

These lovely Names, I ne'er could plead,
Had not thy Son vouchsaf'd to bleed;
His Blood procures for *Adam's* Race,
Admittance to the Throne of Grace.

* John ix. 7.

† 2 Kings v. 10.

X. When

X.

When Vice hath shot it's poison'd Dart,
And conscious Guilt corrodes the Heart;
His Blood is all-sufficient found
To draw the Shaft, and heal the Wound.

XI.

What Arrows pierce so deep as Sin?
What Venom gives such Pains within?
Thou great Physician of the Soul!
Rebuke my Pangs, and make me whole.

XII.

Oh! if I trust thy sov'reign Skill,
With *deep* Submission to thy Will,
Sickness, and *Death*, shall both agree,
To bring me, LORD, at last to * THEE.

* That these Verses may not only be repeated, but *well* understood, the following Abstract, or Key, may teach those who are unacquainted with poetical Descriptions (especially the Patients of an Infirmary) that the Purport of them is, *Stanza the 1st.* To express Gratitude to God for his constant Direction by Day, and Protection by Night. — *Stanza the 2d.* To acknowledge that the Experience of past Mercies is a just Foundation to rely upon him for a Deliverance from, or Support under, the present Illness. — *Stanza the 3d.* That all Remedies, however weak, or insufficient they may appear to us, become effectual through his Blessing; by which *Bethesda's* Bath (or Pool) *, was at his appointed Seasons abundantly efficacious. — *Stanza the 4th.* That the healing Qualities of Plants,

* See John v. 4.

Ejaculatory Prayer, explained and recommended.

Ejaculatory Prayer I would earnestly recommend as the best Means of guarding against the first Assaults of Temptation, and for repelling

or other Medicines, though in themselves still the same, operate differently on different Persons; and the same Food will nourish some, and not others, according to God's Blessing, and the Directions of his Providence. — *Stanza the 5th.* This particularly appears in the miraculous Cures wrought by mere Clay, and the Waters of Siloam, and of Jordan (recorded in Scripture, John ix. 7, and 2 Kings v. 10.) — *Stanza the 6th.* Above all Things to implore God's Grace, in order to know and do his Will, whereby you may obtain your Soul's Health, and Freedom from eternal Death. — *Stanza the 7th.* Earnestly to intreat God's Pardon for your Sins, committed Times and Ways without Number, by which you have deserved the Fullness of his Wrath; in a conscious Sense and Dread of which you are overwhelmed with Despair. — *Stanza the 8th.* To express your deep Repentance, and pray for the Acceptance of it. — *Stanza the 9th.* To acknowledge that your being admitted to Prayer, especially having the Privilege to address God as your Father, was wholly procured by the Obedience, even unto Death, of his Son Christ Jesus. — *Stanza the 10th.* Profess your entire Dependance on the Atonement of Christ, as the Propitiation for our Sins. — *Stanza the 11th.* To beg of him as the great Physician of Souls to heal your spiritual Maladies. — In the 12th. To resign yourself entirely to his wise Disposal; in full Confidence that whatever he determines is best for you upon the whole, be it either your Recovery, or Death.

them

them as soon as ever perceived. — By Ejaculations, I mean those sudden Addresses, or Dartings forth of the Soul to God, which, whether only conceived in the Mind, or expressed by the Lips, is not otherwise material, than as the former is more frequent with those who have been long accustomed to religious Habits, and the latter is found necessary to such, whose Affections for Want of Use cannot ascend to Heaven with that Swiftmess, which is superior to all verbal Expressions. — The uninstructed Reader, will probably best apprehend what is understood by Ejaculations in general, by a few Instances; such as these which follow. “ Blessed
 “ be thy holy Name, O Lord, for this
 “ Mercy. — Thanks be to my God who
 “ has enabled me to perform this Work!
 “ — Good Lord, deliver me from this
 “ Danger! — Guard me against this Tempta-
 “ tion! — Pardon, I beseech thee, this my
 “ Sin! — Give me a new Heart, and re-
 “ new a right Spirit within me! — Have
 “ me, O God, under thy Protection! —
 “ Teach me so to number my Days, that I
 “ may apply my Heart unto Wisdom!”
 and the like. — Every Sentence of the Lord’s
 Prayer may be considered, and used as a distinct
 Ejaculation. — Many more may be taken from
 the Expressions of Holy Men in Scripture; or
 be composed as Occasion may require out of your
 own Hearts; which will soon acquire a Readiness
 in this heavenly Correspondence.

And

And now let me beseech you to consider the great Advantages of such a frequent Intercourse with God. — From what Dangers may you not be thereby delivered? — What Blessings may you not thereby obtain? — How natural a Means is it to increase the Love of Virtue, and to correct an Abhorrence of Vice? — How can you give more certain Testimony of your Faith and Trust in God? — How better comfort, and support your Mind under any Calamity, or Affliction? — How more effectually satisfy yourself, that you have in your Heart the vital Principles and Power of Religion?

Now I would ask you what Time does this take? — What Business does it hinder? — With what does it interfere, except only with the pernicious, and stupifying Advances of Insensibility; or the scotcher and more destructive Attacks of evil Persons, and Vices. — Doubtless these unhappy, and infatuated Men, who are destitute of all Sense of Religion, would rather divert themselves with an unmeaning Song, or employ their Minds in something less innocent, but more agreeable to their vitiated Taste, and ignoble Pursuits. — In these let us suppose them successful to the utmost Extent of their Wishes, and THEN

“Count all th’ Advantage prosperous Vice attains,

“Tis but what Virtue flies from, and disdains.”

Prayer

Prayer is at all Times necessary, and comfortable; but more particularly so in the Times of Affliction, or Sicknes; the Mind of Man being then, like a weak Plant, drooping under Pressure; and God is its Support.

A Prayer to be used during Sicknes.

If the sick Person be so very ill, that he cannot read this himself, he may desire some Friend to repeat it to him, and then he may add, at the Conclusion, his hearty Amen.

AL M I G H T Y, and most righteous Lord God, "in whose Hands are the Appointments of Life, and Death;" Give me Grace to consider that this my Sicknes is of thy sending; and to acknowledge as well the Justice, as the Mercifulness, of thy Visitation, and my Sufferings. — May I look up to thee for Strength to bear, and Grace to profit by it. — It comes, O my God, as thy Scourge for my Sins, which is to make me see, feel, and avoid them; — as thy Medicine to cure my spiritual Diseases; — and as thy fiery Trial, which is to prove my Virtues, and to purge away my Dross. — Let it not fail, Lord, in answering these gracious Purposes. — Bring to my Mind all such Considerations as may revive and succour me; and raise me above all Discouragements and Fear; and let my Thoughts
under

under this Visitation be only those of Love and Thankfulness; of Resignation, and Obedience; of Humility and Hope in thy Mercy. — Give me Patience, I beseech thee, and a full Trust in thy most gracious Promises, that I may entertain no evil Surmises; nor shew any indecent Carriage, which would add to my Guilt if I die; or to my Remorse, and Shame if I live.

Pity thy sick Servant, and lessen my Sorrows, O Father of Mercies, out of Compassion to my Weakness. — Pardon my restless Complainings; and support me under them by thy Comforts. — Direct, and recompense the Labours, and Kindness of those, who charitably and friendlily attend me in my Sickness! — Keep me always submissive, and devout towards thee, and no ways impatient, or ungrateful towards those around me. — May thy Blessing accompany all their Endeavours for my good, and all the Medicines I take. — Put an End in thy due Time to my Disease [or, to my Pains]. — Either restore me to my Strength, Health, and Ease, granting me the Mercies of a longer Life; or else prepare me more immediately for a blessed, and comfortable Death, for our Lord Jesus Christ's Sake, who died for my Sins, and rose again for my Justification. AMEN.

Has

Has God mercifully restored you to Health?

— Surely you cannot doubt the Obligations you lie under to be thankful for his Mercies. —

Dreadful indeed, that out of ten Lepers who were cleansed, only one should return to give Thanks; but take special Care that you follow not the Example of the nine; [see Luke xvii. 17.] for Instances of such Ingratitude are too common.

A Prayer after Recovery.

MOST gracious and merciful God, the Fountain of Life, I return thee humble and hearty Thanks for having spared the Life of thy Servant: I adore thee as the *Author* of my Cure; and praise thee for the Success thou hast given to those *Applications*, which were the *Means* of effecting it. — May I remember the Chastisements, the Instructions, and the Deliverance I have received, and may I be enabled to perform the good Resolutions I made in my Sickness. — As thou hast condescended to hearken to the PRAYER of so *sinful* a Creature, may I “call upon thee as long as I live.” — Being made whole, may I “go away, and sin no more, lest a worse Thing come unto me.” Having known the Bitterness of Affliction, may I pity and endeavour to relieve those that labour under it: — and may I never forget my Obligations to thee, and the Kindness of those about me,

(especially the Subscribers to this Infirmary, and my other Benefactors) I humbly recommend *them*, and *myself* to thy continued Mercy, and everlasting Favour, through Jesus Christ, my Lord and Saviour. AMEN.

As little Children are too often uninstructed, at a Time too when they are most susceptible of Improvement; and as several of them are amongst the Patients belonging to an Infirmary, I hope the following Prayer will not be without its Use.

A Prayer for a Child.

MOST gracious and merciful Father, I am thy Creature; look down I beseech thee upon *a helpless Child*. — Incline my Heart to remember, love, and serve thee, in the Days of my Youth. — Take the first Possession of my Soul; guard me as thy Care; love me *as thy Child*; and keep me from lying, stealing, swearing, sabbath-breaking, or whatever else might render me unlovely and mischievous in the Place where I live. Make me dutiful to my Parents, loving to all my Relations; (*especially to my Brothers, and Sisters*) obedient to my Teachers; and always in a Disposition to hear Advice, and receive Instruction, that I may be wise in my latter End. Help me to increase in Knowledge, and
Goodness,

Goodness; and like my Saviour, as I grow in Stature, to grow in Favour with God, and Men. I commend myself [*this Morning; this Night*] to thy powerful and kind Protection from Sin and Danger. Hear me, O Lord, and grant these my humble Requests for the Sake of Jesus Christ my Saviour, in whom thou art

Our Father, &c.

The Grace of our Lord, &c.

DIRECTIONS relating to the Duties
arising from the Supply of your daily
Food.

Consider your own Unworthiness; and the Bounty of your Creator in the wonderful Provision made for all his Creatures. — Remember that our Saviour while on Earth glorified God, by solemnly looking up to Heaven, and blessing the Loaves and Fishes before he distributed them to those, who sat down to eat: [See Mark vi. 41.] and St. Paul, though in Bonds, in Presence of a numerous Company of Heathens, would not omit this Duty (See Acts xxvii. 35.) — Is it not therefore an inexcusable Departure from the Example of Christ, and his Apostles, to hasten to your Food, as Beasts to their Fodder, without the least Regard to that

supreme and bountiful Being, “ who openeth
 “ his Hand, and filleth all Things living
 “ with Plenteousness.” — That they whose
 Tables are most plenteously spread; who pride
 themselves upon that Plenty; and expect that
 others should observe, and admire it: When
 THESE I say sit down, and rise up without a
 Thought of the Giver, they are not only guilty
 of the highest Ingratitude, but act in Contra-
 diction to their own Principles, and are Self-
 condemned. God intended we should use in
 Moderation all his good Things; but Thankf-
 giving is the Condition. — Strange! that so
 obvious a Duty should be less striking to the polite
 and cultivated, than to the ruder and less polished
 Mind. There is often in Persons of the lowest
 Rank, a grateful and religious Disposition,
 without the Capacity of shewing it. That
 therefore the most Ignorant may not want pro-
 per Words to beg God's Blessing upon their
 daily Food, and to return him Thanks for it,
 the following Graces may be constantly used.

But as an Address to Almighty God is of all
 Things we can conceive the most serious and so-
 lemn, let me intreat you to be very composed and
 reverential in the Discharge of this Duty;
 since to perform it in a slight and negligent
 Manner, must be shocking to all good Men, and
 sinful before God; — more sinful, perhaps, than
 even the Omission itself: And if any Person in a
 Company, who offers to ask the BLESSING of,
 or return the THANKS to the Almighty, in the
 Name

Name of the rest, should presume to do it in an irreverent Manner; every one present, will, I hope, remember that he is as much obliged to repeat the Grace in his own Mind, as if nothing had passed at the Table; especially as this is so easily done, without appearing singular, or giving any Offence to your Superiors in the Company; whom it may not be at all Times consistent with Prudence to admonish: For in some Cases the very Attempt would be productive of Sneers, Ridicule, and perhaps Profaneness. It is no Man's Duty to give an ill-timed, or an unbecoming Reprimand; and it is the Province of Reason to determine how far such Admonitions are decent, and likely to do good, or harm.

Grace before Meals.

BLESS, O Lord, these thy good Creatures to our Nourishment; and grant that we may truly love, and faithfully serve Thee, through Jesus Christ.

Grace after Meals.

ACCCEPT, O Lord, our most humble and hearty THANKS for these and all thy other Mercies, through Jesus Christ.

Some Instances of CHRIST's Life, proposed for Imitation.

☞ These are extracted from *Burkitt's Exposition on the New Testament*, at the *Close* of his Remarks on St. *John's* Gospel, where All, who have this truly useful Book in their Possession, may find proper Comments on these *Instances* of our Saviour's Life.

I. **H**IS early Piety. See *Luke* ii. 46, 47.

II. His Obedience to his earthly Parents. See *Luke* ii. 15.

III. His unwearied Diligence in doing Good. See *Acts* x. 38.

IV. His Humility and Lowliness of Mind. See *Matt.* xi. 29.

V. The Unblameableness and Inoffensiveness of his Life and Actions. See *Matt.* xix. 27.

VI. His eminent Self-denial. See *Philippians* ii. 7, 8.

VII. His Contentment in a low and mean Condition in this World. See *Luke* ix. 58. *Philip.* iv. 11.

VIII. His frequent Performance of the Duty of private Prayer. See *Luke* vi. 12. *Mark* i. 35.

IX. His affectionate Performance of the Duty of Praise and Thanksgiving. See *Matt.* xi. 25. *John* xi. 41.

X. His

X. His Compassion towards those who were miserable and in Distress. See *Matt.* xx. 34.

XI. His spiritual, entertaining, and useful Discourse. See *Luke* xiv. 7.—xxiv. 13.

XII. His free, familiar, sociable Behaviour. See *Matt.* xi. 19. *Luke* v. 29.

XIII. His Patience under Sufferings and Reproaches. See *1 Pet.* ii. 21, 22.

XIV. His Readiness to forgive Injuries. See *Luke* xxiii. 34.

XV. His laying to Heart the Sins as well as Sufferings of others. See *Mark* iii. 5.

XVI. His Zeal for the publick Worship of God. See *John* ii. 17.

XVII. His glorifying his Father in all he did. See *John* xvii. 4.

XVIII. His Impartiality in reprovng Sin. See *Matt.* xxiii. 23.

XIX. His universal Obedience to his Father's Will, and chearful Submission to his Father's Pleasure. See *Matt.* xxvi. 39.

XX. His Love and Practice of universal Holiness both in Heart and Life. See *Luke* iv. 34.

One cautionary Direction, however, must be observed, namely, "*No so to imitate Christ for our PATTERN, as to disown him for our HIGH PRIEST, and INTERCESSOR.*" Christ's giving us an *Example* of Patience, Humility, Meekness, and the forementioned Christian Graces, was *one End* of

I of

of his coming into the World, but not the *principal* End. Remember that the *principal* End was by the *Sacrifice* of himself to redeem us from the Dominion of Sin, the Power of the Grave, and the Pains of Hell, saving us from the Wrath to come; — and by a full and proper Satisfaction to the *Justice* of God (as well as by the Redundancy of his Merits) to purchase an eternal Inheritance for us. — “ ’Twas to reconcile,
 “ says a *celebrated* Writer, the *Divine Justice*
 “ and *Mercy* [See *Psalms* lxxxv. 10.] that
 “ *the great Emmanuel* descended upon Earth,
 “ — and shewed by his *Sufferings* (in our
 “ stead) the infinite *Aversion* of the *most*
 “ *high* to the *Violation* of *Order*. — He
 “ could not pardon the *Criminal* without
 “ publicly testifying his *Abhorrence* of the
 “ *Crime*; all the *heavenly Spirits* *adore* the
 “ *Depth* of this *Mystery*; *Mortals* can see
 “ nothing but the *Shell* and *Outside*; — *the*
 “ *Sufferings* of a *Man of Sorrow*, *acquainted*
 “ *with Grief*, by *whose Wounds* *they shall be*
 “ *healed*. [Isaiah liii. 3. and 5.] — The *Pre-*
 “ *tenders* to *Wisdom* in *all Nations*, who
 “ judge only by *Appearances*, will blas-
 “ pheme against what *they understand not*:
 “ — Nay the *most just* amongst *Men* can

See the following Texts, Rom. v. 6. — 1 Tim. ii. 6. — 1 Pet. ii. 24. — Ephes. v. 2. — Revel. i. 5.

“ in *this* Life see only as in a Mist, the
“ Beauty, Extent, and *Necessity* of this
“ great SACRIFICE. — From these impor-
“ tant Reflections we may with great Pro-
“ priety proceed to offer up such a devout
“ and humble Petition, as is contained in
“ the following Collect.”

A Collect from the Liturgy to be used frequently and at any Time.

ALMIGHTY God, who hast given
thine only Son to be unto us both a
Sacrifice for Sin, and also an Example of
godly Life; give us Grace, that we may
always *most thankfully* receive this his *inesti-
mable* Benefit, and also daily endeavour our-
selves to follow the blessed Steps of his most
holy Life, and finally to be made Partakers
of his Resurrection, through the same Jesus
Christ our Mediator and Advocate. AMEN.

I have thus enlarged on the *Sacrifice* and
Atonement of Christ, because our holy Reli-
gion suggests it to us as the *only Means*
whereby our Guilt may be taken away, and
our imperfect Obedience accepted. — The
most absurd, and arrogant Supposition of
Merit in Man, or in the *Works of Man*,
(when standing before his sovereign Judge)
one would think could never enter into a
Mind endued with human Reason, and con-
scious

scious of human Infirmities. — It appears so shocking to *my* Apprehension, that I charitably hope and believe not one in five hundred of those, who are supposed to hold this Tenet of Self-sufficiency, really do so. — Perhaps it will be difficult to find *any* Person who will dare to avow it, without such Qualification, or Restriction, as may serve upon Occasion to explain it away ; which by the Bye is no uncommon Artifice in Disputes upon such Subjects. — I must here observe for the Vindication of that *Church*, whereof I am a Member, that her publick Offices leave no Room for a Suspicion of any such Tenet. Every Prayer in our Liturgy (or Book of common Prayer) as well as the preceding and following Collects taken from thence, is presented to God in the Name of Jesus Christ, pursuant to the Declarations of the Scripture, “ no Man cometh to the Father but by me ” — Whatsoever ye shall “ ask the Father in my Name, he will give “ it you : ” — Shall *we* then presume to take Delight in *our own Worth*, when we are not judged worthy so much as even to *ask Pardon* for our Sins, without the Mediation and Intercession of the Son of God ? — A Consideration methinks which should at once comfort the weak hearted, but humble the haughty and self-sufficient ; for let your

* See John xiv. 6.

* See John xvi. 23.

Prayers be ever so proper in the Form, and Expression; or let your Heart accompany them with a Devotion ever so intense; still be very careful to avoid the dangerous Error of imagining that *any Merit* arises from the most perfect Performance of them, that you can possibly conceive. They become acceptable to God through Christ *alone*; and are the *Means* indeed to *make you good*; but the *Goodness itself* is not in *them*; no more than a Favour amongst Men can be said to be *deserved* because *asked* with Humility, Propriety, and Elegance. — If therefore you was to trust merely in *them*, it would be making Idols of your Prayers; it would be putting *them* in the Place of Christ's Atonement, which is quite contrary to praying, as an unworthy Sinner, in the Name of Christ.

A Collect, or Prayer for the Forgiveness of Sins from the Liturgy, to be used frequently, and at any Time.

ALMIGHTY, and everlasting God, who art always more ready to hear than I to pray; and art wont to give more than either I desire, or deserve; pour down upon me the Abundance of thy Mercy; forgiving me those Things, whereof my *Conscience* is afraid; and giving me those good Things, which I am not *worthy* to ask, but through the Merits, and Mediation of Jesus Christ, thy Son, our Lord. AMEN.

The

The Whole of the spiritual Directions reviewed, and summed up under the seven following Articles.

IN the Affairs of *this* World, it is of known Use to make *Memorandums* of the several Businesses to be transacted every Day. (See Page 102.)—In our *spiritual* Life it would be of no less Utility carefully to examine into, and imprint upon our Minds, what (if the Expression may be allowed me) I would call our particular Business with God; that is to say, what we more especially and immediately want with God. — For my own Part, it has long been a Custom with me to ask myself (either in my Chamber, or as I ride, or walk) “*What Business have I this Day with God?*” viz. What Mercies have I to acknowledge? What Helps, and Assistances to implore? What Sins to repent? &c. &c. I shall only observe that the great Advantages of *such a Habit* will be more readily felt, than described: I was induced to mention *this* for the Benefit of such sincere Christians, as would be glad of any likely Method to advance their spiritual Improvement; especially at such Times, as they are *unavoidably hindered* from performing the more solemn Devotions of the Closet.

Every

Every one, who really desires to become a good Man, will live to the best of his Power in some regular Course of Piety; to promote which, I have here given an *Abstract* of the preceding *Directions*, reduced into a small Compass, with References to the Pages, which contain a *larger* Explanation of them.

I.

Begin, and end every Day with humble and earnest *Prayer* to God, through the Intercession of Jesus Christ. See Pages 86, and 115. — Be mindful frequently to receive the Sacrament; and that you may not neglect it, weigh attentively Pages 34, and 35.

II.

Read carefully, every Day, some Part of the holy Scriptures; and use occasional Ejaculations, that you may not only read, but profit by reading, see Pages 28, and 99.

III.

Consider that Faith, or Belief in Christ Jesus, is that Corner Stone, upon which all your Hopes of Salvation must necessarily be founded: Examine yourself therefore *most strictly* (for there's no Deceit like Self-Deceit) whether you have such a "Belief, and act accord-

"By a *Belief in Christ Jesus*, is meant what the Apostle calls "*Believing with the Heart*," Rom. ix. 10, that is (to express more shortly the Substance of Page 10th) such a lively Persuasion of the Power and Grace

accordingly : And if you really have, you should enforce it on others, when *proper* Opportunities serve, as well as daily cultivate it in yourself. See Pages 25, and 78.

IV.

Both in private, as well as in publick, *Remember* to keep in the most decent and religious Manner every *Sunday* *. — God has enjoined us to take *particular* Notice of this Commandment, by putting the Word *Remember* before it ; since, on our due Observance of *this*, our Disposition and Ability, to observe the others in a good Measure must

of Christ, and of our very great need of *his* Favour, as engages us to receive *him* under *all* his Offices, viz. as our Prophet, our Priest, and our King, that we may obtain the Salvation which *he* has *promised*, and in the Way which *he* has appointed in his Gospel. — And remember 'tis in *this* Sense, *Belief* (or *Faith*) is to be understood, when the *whole* Stress of our being saved is laid upon it. — Compare the following Texts. “ *Sirs,*
“ *what must I do to be saved ? And they said, BELIEVE*
“ *in the Lord Jesus Christ, Acts xvi. 30, 31. — And this*
“ *is his Commandment, that we should BELIEVE in the*
“ *Name of his Son Jesus Christ, and LOVE one another,*
“ *John iii. 23.*

* I would advise those who have not the Opportunity of using the *longer* Forms of Prayer (See Pages 89, and 104) in their daily Devotions to *read them* over attentively on SUNDAYS, as the Substance, and regular Division of these will not only shew what Addresses should be made to our Creator ; but in what Method, or Order ; and consequently will be of great Use in forming the Mind to a HABIT of PRAYER. See Pages 63, and 72.

VI.

Think often, and seriously, that *God's Eye* is always upon you; and that you are continually approaching nearer to *Death* and *Judgment*; — and must soon be doom'd to *Heaven*, or *Hell*. See Pages 12, and 39.

VII.

Labour with all your *Might* to do your *Duty*; but depend on *God* all the while for *Assistance* and *Success*, through his *Spirit*; and for *Acceptance* through your *Faith* in his *Son*, as *Prophet*, *Priest*, and *King*. See Page 79.

The *spiritual Directions* in this Treatise, and the *seven* comprehensive Articles above laid down, are not intended, as *Burdens*, or *Penances*; very far from it. My Design was purely to habituate the *Mind* to *Religion* and *Goodness*; to introduce, urge and cultivate, that *Repentance*, *Faith*, and *Obedience*, which the *Gospel* of *Jesus Christ* has declared ne-

Those who have a lively *FAITH* in *CHRIST*, will often be inclined to meditate on him in *one* or *more* of the following Views; 1. As a *PROPHET* to direct and teach them; 2. As a *PRIEST* to atone for their *Sins*, and to intercede; 3. As a *KING* to defend them, and rule in their *Souls*. — He may still farther be meditated on, viz. 1. As an *Example* to be imitated, 2. And as a *FORERUNNER* who has passed from *Death* to *Life*, and prepared *Mansions* for the *Faithful*.

cessary

cessary to Salvation, and without which "No Man can see the Lord," but must expect to be banished his Presence, and lie under his Wrath to all Eternity.

Can you believe that "God is of purer Eyes than to behold Iniquity?"—Would you be a Partaker "of that fullness of Joy" which is only to be found in his Presence?—and is it possible for you to imagine, that no spiritual Preparation, no Reconciliation to the offended Deity, is required for an eternal Residence with him, his Angels, and "the Spirits of just Men made perfect?" Can you expect a Permission to sit down with the Bridegroom "without a wedding Garment?" Can you expect to be received by Christ, whilst you remain polluted with those filthy Lusts, and evil Affections, from which he had by his Gospel, and by his Minister so often warned you to fly; and from which he had so repeatedly offered to cleanse you?—Have you no Dread of that unanswerable Question "Friend, how comest thou hither?"—To what Purpose can you suppose that the Pattern, and Perfection of our Father, which is in Heaven, is proposed for your Imitation? Or why are you exhorted "to be holy, as he which hath called us is holy in all Manner of Conversation," if no Qualifications were necessary for you to become "Partakers of the Inheritance of the Saints in Light?"—Do not Favour, Friendship,

and Love constantly imply some Likeness, and Similitude of Manners? Is not this the Voice of *Reason*, as well as *Revelation*? Or can there be Harmony and Delight, where the Affections, Desires, and Inclinations, are totally, and diametrically opposite? — Where then shall the wicked and abominable find their Seat of Bliss? — Heaven itself could afford *them* no Delight; and would cease to be such were *they* to be it's Inhabitants. None of the Saints would either be able to converse with, or to endure the Conversation of those, who are equally Strangers to all Goodness, * and to all good Men. These are self-evident Truths, consequently want no Proof, or Illustration.

* Alas, what Delight would it be to a *Savage* to be wrapt in fine Linnen, and laid in Odours? His Senses are not gratified by any such Delicacies, nor would he feel any Thing besides the Torment of being withheld from the Mire. — Those *Eyes* which have continually beheld *Vanity*, would be dazzled, not delighted with the *beatifick Vision*; neither could that *Tongue*, which has accustomed itself only to *Oaths*, find Harmony in an *Hallelujah*. 'Tis the *peculiar Privilege* of "the pure in Heart to see God." *Matt. v. 8.*

✧ This is extracted from an excellent Book, well deserving the most serious Consideration, and Recommendation of every true Friend to Religion; written by the Author of the *Whole Duty of Man*; and intituled, *The CAUSES of the DECAY of Christian Piety; or an impartial SURVEY of the Ruins of the Christian Religion, undermined by unchristian Practice.*

Consider

Consider in what Manner you become capable of enjoying the good Things of this Life; such as you justly esteem the most necessary, or account the dearest. — The wise and royal Preacher *Salomon*, tells you, and Experience teaches you, that “*the Light is sweet, and a pleasant Thing it is to behold the Sun.*” Yet for this Pleasure you are wholly indebted to that astonishing Piece of heavenly Workmanship, the EYE, and the several Organs peculiarly fitted to receive the Light. Let *the EYE* be *distempered*, and all Objects, which in themselves remain the same, with regard to you, lose their Beauty and Lustre. Let *the EYE* be totally lost, then the Sense which depends upon it, is lost also, and “*the whole Body is full of Darknes.*” — The most exquisitely delicate Food affords no Relish to a vitiated Palate, nor can it sit easy on the palled Stomach. — The most enchanting Musick cannot charm either “*the deaf Adder, who stoppeth her EARS;*” or that unhappy Man who has no longer the Use of them.

So it is with the *Mind*, in regard to Christ, and to every Virtue: That Man, who has by a Course of Sin defaced all Traces of the divine Image, sees no Comeliness in the Saviour, and has neither the Inclination to desire, the Means to obtain, or the Capacity to enjoy the Blessings of Religion, beautiful and heavenly as it is.

If therefore you become such a Wretch, you will be fit only for the Society of those wicked and apostate Spirits, to whose Temptations you have yielded; under whose rebellious Banners you have enlisted; whose Qualities you have imitated; and whose Companion you will be in those Regions of Despair and Woe, "*Where the Worm dieth not, and where the Fire is not quenched.*" — Oh! consider this, ye who forget God; and treasure up Wrath unto the Day of Wrath. — As for you, ye blessed Children of your Heavenly Father, who love our Lord Jesus Christ in Sincerity, and earnestly pray to be made more and more like him (that he may know and acknowledge you as his Sons, and as such receive you into his celestial Mansions) proceed with Courage; and make daily Advances in the blessed Path, which ye have wisely chosen: "*Be ye steadfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour is not in vain in the Lord.*"

I would beg Leave, before I conclude, to speak a very few Words to those of a different Class from my common Readers; and who may possibly entertain some Doubts about the *Immortality of the Soul*, though they do not wholly disbelieve it. — I am fully persuaded that the Proof of this, if not entirely within the Compass of human

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Understanding, lies much nearer to it than the Generality of such Persons are apt to imagine.

The amazing Union of *Soul* with *Body*, or pure Spirit with gross Matter, has been the Subject of endless Enquiry amongst the Philosophers of all Ages. Vain have been, and ever will be, their Attempts to explain, what none but that all-wise, and all-powerful Being, who first compounded them, can thoroughly comprehend. — Yet there are Properties attending this Union, no less visible, and plain to the lowest, than astonishing to the highest Capacity.

Whilst the human *Body* remains *entire*, the *Soul* is united to, and inhabits the *whole* of it. — Separate one Limb by Amputation, and the *whole Soul* is in the *remaining* Part of the *Body*. — Continue to cut off the Limbs one after another, the *Soul* is still *entire* in the remaining Trunk. — Reduce even the Trunk itself, by cutting off a Quantity of the *Flesh*, yet the Union with the *Soul* still remains, and is that *very Thing*, which we call *LIFE*. — When this Union can subsist no longer, has the *Soul* been separated as the Limbs, or mangled as the *Body* has been? — Manifestly it has not; it is *entire*, and incapable of Diminution. — But where, or how? — There indeed is the Veil impenetrable to human Reason, and Philosophy. — It is in the World of Spirits, in a Manner not distinguishable

guishable *by Sense*, nor perhaps conceivable by any Capacity of ours.

But on this Subject let us consider *another* Example familiar to our Senses. — In a Room, where are a *Number of Lights*, let *one* of them be covered, but not extinguished. In that State it is not less *truly Light*, or distinct Light, though not *then visible*. Remove the Covering, and where is that particular Light? — It is in the whole Body, or Mass of the *other Lights*, undistinguishable indeed, but still no less truly, or distinctly existing. — And may we not also conceive the *Soul* after the Removal of this Cover, the Body, to be joined *with others* of the same Nature, in what we may call the World of Spirits?

The rest of the Analogy, or Force of the Comparison, will require much Thought; and the Meditation on it will at least afford *this Instruction*, that, although the *Immortality of the Soul* may thus easily, and clearly be conceived; we must not expect to *account for*, or *define* all those Things, concerning the *Existence* of which, we have no room to *doubt*.

HAVING now finished to the best of my Capacity the FRIENDLY ADVICE to a Patient; and these SPIRITUAL DIRECTIONS for the Uninstructed; I must here *be-*
speak

speaking the Candour of every one (especially of the *learned* Reader, if such should condescend to examine it *minutely*) to excuse the *Imperfections*; and *Defects* which he may meet with in either of these two little Treatises.—I am far from the Arrogance of supposing, that *such* will not frequently occur to his Observation; but I would hope that whatsoever is deficient, or less intelligible than might be wished, will be supplied, explained, or enforced by the kind Offices of *benevolent Clergymen*, and *other* serious Christians, who may visit the Afflicted in our Infirmaries, or elsewhere; and I shall *only* beg Leave to remind my *Readers in general*, of a very *obvious*, but yet a very important Remark;—*viz.* That to attempt at least to dissipate that Cloud of Ignorance which has overspread the *Generality* of our fellow Creatures; and to let in the Light of the GOSPEL upon their *benighted* Minds; to contribute as far as in *us* lies to suppress Vice; and to promote practical Religion, in our *Neighbourhood*; is the *common* Concern, and not confined to a *peculiar Order* of Men.

It is in the Power of *every private* Christian to suggest *religious* Hints to his Relations, Friends, and others:—Such Hints, *judiciously* timed, may, through the Grace of God, awaken the *Careless*; reclaim the *Vicious*; and set forward an *universal* Reformation:—A Work, this, of the *utmost* Importance,

Importance, both to the flourishing of our *civil* Constitution, and to the Maintenance of the *protestant* Cause; — and in short to the whole of our *present* and *eternal* Welfare:—A Work which we cannot *reasonably* hope to see accomplished, without the Concurrence of *many* Hands; and which (as in the Case of a *spreading* Conflagration, or a *prevailing* Rebellion) calls aloud for Help from every Quarter.

These Considerations, and the Motives alledged in the *prefatory Advertisement*, have induced *me* to throw in *my Mite* towards this great, and necessary Undertaking. — I have endeavoured to obviate all *just* Censures; but there *is* a Disposition which *may*, which doubtless *will*, incline some to make the Design itself, and the Execution of it by a *Physician* equally the Subjects of Ridicule. — I am far from desiring to contend with such: Let them enjoy to the full any Triumph *real*, or *imaginary* over the Person of the Writer: The Cause of Christianity in which he has engaged, will be ever superior to *their* utmost Efforts; and *his*, howsoever weak they may appear, will be abundantly repay'd by that Satisfaction which arises from the Convictions of Truth, a Fidelity to Christ, and the Consciousness of Sincerity. — May others, whose Influence is more extensive, exert themselves with superior Advantage; — May *their* Endeavours be attended

tended with more abundant Success; may *They* be enabled to remove the CAUSES^a of that Corruption, and Remissness, which hinder the good Effects of Instructions, and Exhortations;—and may all rich and poor, high and low, join to help forward this momentous Design; duly reflecting that none of us can long have any Opportunity of glorifying God in our Lives and Conversation; and that therefore it is highly incumbent on us to do good, while we have it in our Power; since “*the Night cometh, when no Man can work.*”

TO CONCLUDE, let us all seriously weigh these very important Truths; namely, That Modes and Forms, Habits and Ceremonies, can never be^b *Essentials* of Religion; but that Peace and Humility, Meekness and
Charity

^a Bishop Burnet was so attentive to *these*, that he directed his Chaplain Mr. *Mutel*, to translate a most valuable Book (which had passed many Editions in the French Original, and been translated into various Languages) intituled *A Treatise concerning the Causes of the Corruption of Christians, and the Remedies thereof*.—’Tis much to be wished, that these *Causes* were more enquired into; and that we were more solicitous to remove them; for tho’ Matters of Religion are sufficiently explained in Books and Pulpits, yet this does not heal the general Disorders, as the main *Causes* of the Corruption and Remissness still subsist.

^b Till this Treatise was nearly printed off, I had never read that eminently good Man Bishop Fowler’s DEFENCE of the Principles and Practices of certain MODERATE Divines of the Church of England (ab-

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sively

Charity are so: — That Guilt is the certain Spring of Sorrow; and that to be Good is to be *Happy*; that Increase of Goodness is Increase of Happiness; and that Angels are happier than Mankind, because they are better; — that the whole System of Christianity (which is the fulfilling the Law, and the Prophets) tends to produce the utmost Perfection of Goodness, attainable by Mortals in this Life, in order to the Acquisition of eternal Life, and eternal Happiness hereafter. — That

fively called LATITUDINARIANS) wrote by Way of Dialogue, between two intimate Friends: It breathes such a truly Christian Spirit of Candour and Moderation, that I could wish it in the Hands of every one; and I take particular Pleasure in finding, that the candid Sentiments which I have laboured in this little Book (and particularly in my prefatory Advertisement) to inculcate, have the Sanction, and Patronage of so able an Advocate. — The Bishop concludes his Work with the most earnest Wishes, and fervent Prayers to Heaven. “*That it may please God to guide all our Feet into the Way of Peace; that he would give us teachable Tempers, modest and meek Spirits; and that the Differences in our Sentiments may not have so ill an Influence upon our Minds, as to create UNCHARITABLE Heats, and UNCHRISTIAN Animosities.* — *That we may place our Religion in DOING, rather than in TALKING and DISPUTING.* — *That we may hate a selfish, private Spirit, as unworthy of the Benignity, and Generosity of the Christian Religion; — and that we may contend with each other about nothing more, than who shall express, in the midst of our different Persuasions, most Charity and most Candour.*” And in another Part of his Writings, he

That *Repentance*, as preached by the Baptist, is the PORCH; *Faith* as required by our Saviour, is the DOOR; and *Sanctity* of Life, to which the Holy Spirit will guide us, is the complete and divine BUILDING ITSELF.

Now, may that GLORIOUS GOD, who is the Creator, and Lover of Mankind, afford us his all-powerful Grace, that we may respect and use the *Means* for the Attainment of that great *End*, which his infinite Goodness has proposed: — And may we at all Times, and in all Places be ever careful to remember “ *that for this Purpose*
“ *was the Son of God manifested, that he might*
“ *destroy the Works of the Devil; and purify*
“ *to himself a People, zealous of good Works.*”

He makes a Reply, worthy of a Christian Bishop, to a warm Antagonist, who had attacked him unjustly, and scurrilously. “ *I will do nothing like imitating him in Revilings and Defamations: I have not, I thank God, so learned Christ. St. Paul tells us that Charity shall cover a Multitude of Sins; but what shall cover Uncharitableness with all its bitter Fruits? Not Orthodoxy, be it ever so infallible; nor yet Zeal against Heresy, be it never so flaming.*”

Can there be a *Christian* who would refuse to join with the Bishop in such Sentiments, Wishes, and Prayers? Or can there be Words, which better express the very *Essence* of Christianity?

C O N T E N T S

O F T H E

Friendly Advice to a Patient.

*I*ntrouduction

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ERRATA.

The following *Errata*, especially the Deficiency of *References*, in the References to Pages, I would desire the favour of the Reader to correct, and supply: Such of the Alterations as are more particularly necessary, I have marked with an Asterisk, thus *; and I must inform the Secretaries of the several INFIRMARIES to rectify *those* before the Books are delivered out to the Patients. — As only a small Number will be required once, it is hoped it may be done without taking up too much of their Time: — Or a benevolent Governor may perhaps chuse at his Leisure to correct a few of them, for the same Uses.

Mistakes in the pointing, as Commas for Semicolons, and the Reverse, are too frequent, but they are easily observed; and where they do not materially affect the sense, I have passed them over.

Page	Line	For	OC 62	Read
5	the last	Lam. iii. 23.	33	
5	5	The Word <i>nor</i>	or their	blotted out
6	6	And	or their	
6	12	Page	Page 52	
8	11	Page	Page 99	
10	6	See Page	See Page 52	
6	6	Theis	This	
6	8	Advices	Advice	
7	16	1758	1748	[being the Time of the first Publication; see the End of the Preface.]
	6	if	when	
	7	Opportunity	Opportunities	
	7	inner	inner Man	
	32	this	his	
	19	render	make	
	22	1 Tim. vi. 1.	1 Tim. vi. 8.	
	the last	Prov. xxiii. 6.	Prov. xxiii. 26.	
	8	, making	, Make	
	8	it	a Memorandum	
	9	a Memorandum	it	
	9	Page 88	Page 89	
	last	thy	[or for my Support in Sicknefs.]	
	last	Philipp. iii. 2.	Philipp. iii. 3.	
		most	Blot out most	
		concerned	concerned about;	
		Ephes. iv. 30.	to be blotted out	
		Eye,	Blot out the Comma,	
		Rom. ix. 10.	Rom. x. 10.	
		their	your	
	11	Page 149	Page 79.	

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